

A
Catechisme:

So Short for Little
Children,

That they may understand, and
Learne it by two or three yeares
of their Age.

With prayers and Thanksgiving also
adjoyned, and grace before
and after Meate.



LO N D O N:

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to be sold at his Shop on St.
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CATONIS
DISTICHA MORALIA

EX CASTIGATIONE D.
ERASMI ROTERODAMI
una cum annotationib⁹ & scholijs

Richardi Tauerneri anglico
idiomate conscriptis in
ufsum Anglicæ iu-
uentutis.

• • •

LONDINI.

Ex ædibus Richardi Tauerner,
Anno. M. D. XL,

Cum priuilegio ad imprimen-
dum solum.



Richarde Tawerter to the tendre youth of Englande, Gretynge.



He cause, gētle chyldrē, that
hath impelled me to take these pay-
nes in this boke, is your weale and
cōmoditie. I perceued, that this boke
which is intituled & whiche cōmonly
we cal Lato, as it is indee very apte
and accōmodate for your education
in vertue & learnyng: so it is also very much frequen-
ted & borne in your hādes. But agayn I perceyued,
that of þ most part it is rather borne in þ hādes, thā
imprinted & fixed in the memoþ. The cause herof, I
coulde cōiecture to be noþyng els, but that the most
parte of the boke is cōposed not in solute oratiō, but
in metre, which to the rude chyld must needs be ob-
scure & ful of difficultie & consequently vnpleasant and
vnsauery. For the redresse therfore of this incōueni-
ency, I beyng moued, good chyldrē, with þ loue that
I beare vnto you, haue not disdayned to playe as it
were the chyld agayne, atteþering my selfe to your
ēdze wyttes & capacities. I haue not trāslated the
boke worde for worde, for thā I shulde take away
the office of your schole maister, & also occasiō you to
be the more negligent & slacke in your study vpō trust
of þ trāslatiō therof. But I haue with brief scholies
only illustrated & opened the sēce of the vies, in whis
the thyng I haue chiefly folowed the great clerke or
most happy memoþ Erasmus of Roterdā, which be-
fore me haue done the same in the latine tōge. we
it shalbe your partes (swete chyldren) so to imbrāze
this boke, & to beare it hensforth not only in hands,
but also in mynde, as I may thynde my labour well
imployed vpon you. Fate you well.

LIBER PRIMVS Fol.ij.
LIBELLVS ELEGAN=

TISSIMVS QVI IN=

SCRIBITVR CATO DE

præceptis uitæ communis.



Vm animaduerterem, q̄ plus
rimos homines grauiter er-
rare in uia morum, succurre=
dum et consulendum eorum
opinioni fore exultimai, ma-
xime ut gloriose uiuerent, et
honorem contingerent. Nunc te fili chas-
rissime docebo, quo pacto mores animi
tui componas. Igitur præcepta mea ita le-
gas, ut intelligas. Legere enim et non in-
telligere, negligere est.

Itaq; deo supplica. Parentes ama.

Cognatos cole. Magistrum metue.

The 5thste reverence is to god, the nexte to thy fa-
ther, & mother, the thyrde to the rest of thy kyng-
folke. we make supplication vnto God with our
prayers and sacrifices. we loue our parentes whyle
we obserue & obey them. we imbrace our kyngfolke
with officies of humanitie and with viyng theyz comp-
any. And after all these, the chylde must teare ag
stande in armes of his mayster vnto whose correction
he is commyted.

4.ij. Das

CATONIS

Datum serua.

The thyng that thou art put in trust with, kepe it
Faythfully.

Foro te para.

That is to say, exercise thy selfe in suche knoweledge, as thou mayst be conuersaunt in the courte of pledyng. For in olde tyme this was the fyrt degree to hygh promocion. Erasmus sayeth that in most auctieng bookes he syndeth it wryten thus (foro pare) that is to say, obey and apply thy selfe to the market, that is to say, to the state present, lyke to the comon proverbe (vttere foro)

• Cum bonis ambula.

Kepe company with men of honest haueour. For fyrsste they wyll judge the suche one as they be with whom they se the conuersaunt. And secondly by haung and kepyng company with the good, thou shalt become better.

Ad consilium ne accesseris anteq uoceris.

Thraste not thy selfe into other mens counsayles and assayzes, but when thou art called, then come.

Mundus esto.

That is, neyther fylthy nor ryottouse, but nette and pure.

Saluta libenter.

Fayre speakeyng gendereth and also nourysheth the frendeshyp of many.

Maiori cede.

That is, sryue not with them that be myghtyer then thy selfe.

LIBER PRIMVS Fol.iiij.

Minori parce.

Rage not agaynst those that be thy inferiours, but
beare sumwhat with them.

Rem tuam custodi.

Waste not rashly thy goodes, leaste eyther founly
thou be dryuen to beggery, or more founly forced to
to robbe and steale, oxels (which is the nexte colyn to
it) to extorte and pollē.

Verecundiam serua.

Kepe thy selfe vndefyled and pure from the spoc
tes of foule lechery.

Diligentiam adhipe.

As diligence in al thinges preuayleth and beareth
the chief stroke: So hath neglygence alway infelicitie
with it accumpnyed.

Libros lege. Quos legeris memento.

Out of bookes is learned auone that whiche by
longe experiance and vse of lyfe a man can sease at-
tayne. But here ye multe take hede that ye ouer-
charge not your selfe with readyng, heapyng one
thyng vpon another, and impreyntyng nothyng in
the memory.

Familiam cura.

Thyne owne domesticall assayzes are to be cared
for, and none other.

Blandus esto.

That is, be courteous in company.

Irasci ab re noli.

Be not waywardē and harde to please, for at all
not to be moued perteyneth rather to a stocke then
to a man.

¶.iii. Remi-

CATONIS.

Neminem irriseris.

Scornynge of other is a tokē of an arrogante foly.
But Erasmus sayeth in some bookes it is wriſtē thus
Miserum ne irriseris.

As who shulde say, the vices of the mynde do me-
rite to be mocked and scorned, but misery deserueth
rather perte then mockery.

Mutuum dato. Cui des uideto.

Other whyles a man ought to lende his money, yet
not to all sortes of men without choyse, but to suchē
as wyll well and truly yelde it agayne, and to suchē
as be worthy to haue suchē office of frendshyp besto-
wēd vpon them, and finally to suchē as thou couldēſ
lynde in thy harte euen to gyue it.

Iudicio adesto.

In olde tyme it was the chief office of frendshyp,
in thy frendes cause, where iudgement was to be
gruen, to be with him and to assit him with thy cou-
saille and helpe.

Conuiuate raro.

Ouer ofte to call other to feastes wasterh a mans
subitaunce, and ouer ofte to go to feastes is not com-
mendable. But moze rarely to do eyther of them is
good humanitie.

Quod satis est dormi.

Slepe not for pleasure but for the necessitie of
nature.

Iufurandum serua.

Thou oughtest not rashely to iweare, and the
thyng that thou iweare, thou must perfourme, onles
it be a thyng vulaſfull.

Clino

LIBER PRIMVS. Fol. liij.

Vino te tempera.

Be moderate in wyne, or absteyne from wyne,
For verely to gyue wyne to a yonge man, is to put
agle to tyer.

Pugna pro patria.

We must syg'it not for every tryde, but for defense
of our countrey.

Nil temere credideris.

We not lyght to belue al thynges that be spoken,

Tu te consule.

Take counsayle of thy selfe, for thou beste knowest
thy selfe and thy thynges. It is also red thus,

Tuto consule.

Take heede of ioperdouse counsayles, folowe
sure counsayles.

Meretricem fuge. Literas disce.

Youth is best kepte from harlottes by the studye
of good sciencies.

Nil mentiri uelis.

A lyfe is a soule vice and namey in a gentyl man.

Bonis benefacito.

Benefytes ought not to be bestowed but vpon
good persons, for otherwyse they be loste.

Maledicuſ ne esto.

Tempze thy selfe from taunyng of other men.

Existimationem retine.

Maynteyne thy good name, that thou lose it not,
for it is lone loste, but it is not lone recouered.

Aequum iudica.

3. iiiij. Judge

CATONIS.

Judge not for mede or fauour, but accordyng to
the rule of equitie.

Parentes patientia uince.

Though thy parentes hādle the not indifferently,
yet thou must forbear them.

Beneficij accepti memor esto.

It is a greate comblynnes to be myndfull of that
thou takest, and forgetfull of that thou gyuest.

Ad prætorium statu.

In the kynges court or mayres court where cau-
ses be pleaded are many thynges learned.

Consultus esto.

Haue knowledge of the lawe, to the intent thou
mayst helpe thy frende.

Vtere uirtute.

Use vertue.

Iracundiam tempera.

Before he monyshed we shuld not be angry with
out cause. Howe he warneth that also a iusle angre
shulde be moderated.

Trocho lude. Aleas fuge.

The toppe is conuenient for chyldren. The dyse
be infamouse euен amonges the hethen people.

Nihil ex arbitrio uirium feceris.

It is tirānicall, to haue eye to what thou canste do
by myght, and not to what thou cannest do by right.

Minorem te non contempseris.

It is the proude mans xpertie and not the wyle
mans, to abhoze his inferiour.

Ali-

LIBER PRIMVS. Fol.v.

Aliena concupiscere noli.
Be content wþh thyne owne.

Coniugem ama.

Thou must loue thy wyfe, for she is thy partner
bothe of weale and wo.

Liberos erudi.

Chastice and bryngē vp thy chyldren.

Patere legem quam ipse tuleris
what ordre thou prescribest to other, vse thou the
same towarde them.

Pauca in conuiuio loquere.

Haue not thou all the wordes at the borde, that
other men also may haue place to speake.

Illud stude quod iustum est.

Be not affectionate to the thyng, that shulde be a
reproche for the to do.

Amorem libenter fert.

Hatred is by all meanes to be fled, and loue de-
sired. And though the person be scase worthy to be
loued agayne, yet suffre thy selfe to be loued.

DISTICHA DICTA CATONIS.

SI de⁹ est aīus, nobis ut carmina dicūt:
Hic tibi p̄cipue sit pura mēte colēd⁹

The people thought God to be appeased wþh sa-
crifices of beastes & of thynges corporall. But wher-
as God himselfe is a mynde and no bodye, doubtles
he ought chiefly to be honoured with the puritie of

v. v. mynde

CATONIS.

mynde. Yea and and at this day also the comon sorte of christians worshyp god with certayne corporall ceremonies only, where as the mooste thankefull and acceptable worshyp is the godlynes of the mynde, for such worshypers doth the father of heauē leke, whiche wyll worshyp him in spirite, hymselfe beyng a spirite.

Plus uigila semper, nec somno dedit⁹ esto
Nā diuturna qes uitijs alimēta ministrat.

Forasmuche as lyfe is a watchyng, accordyng to the mynde of Plinius, we ought to take hede, that we lose not the greatest parte of our lyfe with slepe, namely sylle of the same many vices be gedred, aswell of the body as of the mynde.

Virtutē primā esse puta cōpescere linguā.
Proximus ille deo, qui scit ratione tacere.

The fyfth, that is to say, the chief & greatest vertue is to re-rayne thy tonge, that thou speakest no thyng rashely. For god whiche is wyllest, speaketh seldom and not but thynges necessarie, wheras there is no thyng but he seeth, no thyng, but he vnderstandeth. Wherefore he is nexte to god, which wylsly and with iudgement of mynde can kepe silence.

Sperne repugnando tibi tu cōtrarius esse.
Conueniet nulli, qui secum dissidet ipse.

He that stryveth with himselfe shall ful cupill agree with other men, that is to saye, he that hathe no certayne forme and institute of lyfe, but is with every pisse of wynde carayed nowe hyther nowe thyther, is not mete for the company of honest men.

Si

LIBER PRIMVS. Fol. vij.

Si uitā inspicias hominū, si deniq; mores,
Cum culpēt alios, nemo sine crimine uiuit

worldly people do marke other mens faultes, no
man seeth his owne, wheras in very dede no person
at all is woyde of vices, if he wyll narrowly examynge
his lyfe and maners.

Quę nocitura tenes, quis sūt chara relinq,
Vtilitas opibus præponi tēpore debet.

Other whyles it is expedient to throw away thin-
ges moste deare vnto vs, if they shulde bryng any
reoperdy vpon vs, as to caste away preciouse stones
and golde, that our lyfe myght be in more lauffie, or
pleasures, that we might recouer our health. For the
pleasures ought not to be cōsidered, but the vnuarie.
Constans & lenis, ut res expostulat esto.

Tēporib⁹ mores sapiēs sine crimine mutat

as the tyme requireth, so take vpo the, nowe these
nowe thole maners. Be somtyme graue and sadde,
and somtyme a gayne anuable and mylde accordyng
to the season & place. Or if ye rede (leuis) after Eras-
mus mynde. Be somtyme constant and somtyme a-
gapne lyght & changeable, as the tyme shall require.

Nil temere uxori de seruis crede querenti

Sæpe etenim mulier quę cōiūx diligit odit

It is comonly the proprie and peculiare faultes of
wyues, to moue and stirre theyz husbandes agaynst
theyz seruautes, wherfore he adviseith the that they
grauue not lyghtly credence to such complayntes.

Cūq; mones aliquē, nec se uelit ipe moneri

Si

CATONIS.

Si tibi sit charus, noli desistere coeptis.

It is not ynough lyghtly to monyshe thy frende,
when he doth amyssie. Thou must styl call vpon him,
thou mayst not leaue hym that euен with importu-
nitie thou myghest ouercome hym, if the matter be
suche that it toucheth his good name, or his health.

Contra verbosos noli contendere uerbis.

Sermo daf cunctis, animi sapiētia paucis.

If thou medlest with wyse men, thou nedest not
many wordes. If with foiles, thou stryuest in vayne.
Diligē sic alios ut sis tibi charus amicus.

Sic bon⁹ esto bonis, ne te mala dāna seqnē

So vse thy frendes, as thou mayste be deareit to
thy selfe. So do good to other, that thou hurte not
thy selfe.

Ruōres fuge, ne icipias nou⁹ autor haberi
Nā nulli tacuisse nocet, nocet esse loquitū

Spēade no newe tales amouge the people, for a
rumour comonly lyghteth vpon his hed, from whence
it came. If there be no ioperdy in the reportyng,
ret it hurteth the not, to holde thy tonge, if there be
any ioperdy, it hurteth the to vter it.

Rem tibi promissā certo promittere noli.
Kara fides, ideo, qā multi multa loquūtur.

Make no certayne promyse to no man vpon trust
of another mans promyse. That whiche lyeth in thy
pcwer, thou mayst performe, but another mans cre-
due thou cannest not warrant. And the comon sorte
of men beyng most ready to promyse, do oftentymcs
deceyue

LIBER PRIMVS. Fol. vij.

deceyue in performyng the same.

Cū quis te laudat iudex tu⁹ esse memēto.
Plus alijs de te, q̄ tu tibi credere noli.

Este me not thy selfe by the praysyng of other me,
but by thyne owne conscience. Aske thy selfe in what
case thou standest, and if thy mynde answereth the,
that thou arte a farre other person, then this man or
that man maketh the, thou owest rather to gyue cre-
dence to thyne owne selfe, to whom thou art better
knowne, then to other.

Officiū alterius multis narrare memento.
Atq; alijs quum tu benefeceris ipse sileto.

A good tourne or benefite, whiche we receyue at
other mens handes, ought to be had in mynde of vs,
but a benefite done to other muste be forgotten.

Multorū cum facta senex & dicta recēses,
Fac tibi succurrāt iuuenis quæ feceris ipse

A ged folke whiche haue sene and harde many
thynges, be wonte to tell the sayenges and dedes of
many. But we ought to endeavour our selues, that
we so behaue vs in youth, that in age we may reme-
mbe, not only what other men haue well sayde and
done, but also what we our selues.

Ne cures si quis tacito sermone loquatur
Conscius ipse sibi de se putat omnia dici.

When thou seest certaine men whysper and speake
secretly together, thou marist not forthwith suspecte
that they speake euell of the. For that were a sygne
of one that is gylty in his owne conscience.

Cum

CATONIS

Cum fueris felix quæ sunt aduersa caueto
Non eodē cursu respōdent ultima primis.

In prosperitie feare aduerſtie, for fortune is ful
of mutabilitie, and oftē tymes of mercy begynnyngeſ
folowe ſad endynges.

Cū dubia & fragilis ſit nobis uita tributa:
In morte alteri⁹ ſpem tu tibi ponere noli.

It is often ſene that he that gapeth for anothers
death is fyſlie ſtryken & iſt deaſhes darte himſelle,
yea though he be the yonger or ſtronger body. For
certeynly the very lyfe of man is brykell, and bry-
keth with every casualtie.

Exiguum munus cū dat tibi paup amicus,
Accipito placide plene & laudate memēto

Gyttes are to be ciuemed not by the pypce, but by
the mynde of him that gyueth.

Infantem nudū quum te natura crearit,
Paupertatis onus patiēter ferre memēto.

Syfhe nature hathe brought vs forth naked, we
may ealeſy perceyue, that ryches perſeyne noi to mans
nature but is ſtrange from it. If thou loſe a mem-
bre of thy body, it may perhaſe greue the, for ſum-
what of the is periyed. But if ryches be eyther ta-
ken away, or do not chaunce vnto the, be not muſe
agreued. For in theſe thynges, which be verely nās
owne, kynges haue not one iote more, thā thou that
art poore. & yfle thou knowe what is in dede thyne.
Thinke what thou haddeſt when thou were borne.
Ne timeas illam, quæ uitæ eſt ultima finis.

Qui

LIBER PRIMVS. Fol. viij.

Qui mortē metuit, qđ uiuit perdit id ipsū.

who so feareth death, dothe not onely not eschape
death but mozeouer he loseth the very selfe lyfe that
is gyuen hym. For a carefull lyfe is no lyfe.

Si tibi pro meritis nemo respōdet amic⁹,
Incusare deum noli, sed te ipse coerce.

There is no greater corsey to a mans herre, then
an vñthākefull frende, which thyng yet if it happen,
wyte it not vpon God as that it came by his faulter.
Nay, rather take vp thy selfe, that thou shewe no
more suchē frendshyp to vñthankefull bōdyes.

Ne tibi quid desit, quæsitis utere parce.

Vtq; qđ est serues, semp tibi deesse putato

Spende, but spende in measure the thynges that
thou haste gotten togyther. And to the intent thou
mayste kepe that thou haste, alwayses ymagine thou
wantest somwhat, least al be gone ere thou be ware.
For in the purse bottom (sayeth Heliode) it is to late
sparyng.

Quod præstare potes, ne bis pmiseris ulli,
Ne sis uento sus, dum uis urbanus haberi.

That which thou canest not performe, to promyse
though it be but ones, were a token of muche rash-
enes. But the thyng that thou canest performe, to
promyse it to a man fyſt ons and then agayne is to-
ken of boastryng and no poynte of humanite.

Qui simulat uerbis, nec corde ē fid⁹ amic⁹,
Tu quoq; fac simile, sic ars deluditur arte.

Agaynst him that vseth a colour of frendshyp to-
wardes the and is not in dede thy harty frende: vſe
thou

CATONIS.

thou the same also, and accordyng to the prouerbe
Cren3a cum creensi. For better it is otherwhyles to
kepe a feyned frende, then to make hym thy open
enemy, which thou shuldest do, if thou shewe thy selfe
that thou perceyest his clokyng.

Noli hoies blādos nimiū sermone p̄bare.

Fistula dulce canit, uolucrem dum decipit auceps.

Fayre wordes make foiles sayne. Esteine not me
by theyz good sayenges but by theyz well doynges.
He lyeth in wayte of the that speakest to the moste
fayre. Remembre that byzdes also be so mocked and
caught in the snare.

**Si tibi sint nati, nec opes, tunc artib⁹ illos
Instrue, quo possint inopē defēdere uitā.**

Lunnyng(they say) is no burden, but whether so-
ever a man become, it maynteyneth him, yea muche
more certeynly then money or liuelode, for that may
be taken from him by an hūdred misfortunes, wher
a science or occupation abydeth.

**Qđ uile est charū, qđ charū est, uile putato
Sic tibi nec parc⁹, nec auar⁹ habebetis ulli**

That the people make th muche of, that despyle
thou. And that they despise that make thou much of.
Thus shall it come to passe, that neyther thou shalte
be a nygarde to thy selfe. For thou shalte dare vse
the thynges that thou settest not muche by. Neyther
shalte thou seme coueouse to any man, byth thou shalte
not couet gredely, nor yet kepe busily the thynges
that they moste couet. The people moste regardeth
ryches, but learning & vertue they settest by. Turne
thou

LIBER PRIMVS Fol. ix.

thou the opinion. For such be the thynges to every man, as is his opinion of them. The people iudgeth, fesauites, partriges, & quailles deinty dishes. Thinke thou contrary, that they be vile meates, and thynke that the deyniest meate of all is a newe layle ege, lettesse, a chyken. Thus neyther shal hee shal leue a snugge to thy selfe, sith thou hast that whiche is in thy iudgement deinty, neyther shal hee shal leue a deintie of other men, whiche be to the, vile.

Quæ culpare soles, ea tu ne feceris ipse.

Turpe est doctori cū culpa redarguit ipsū

It is a fowle rebuke for the to do that thyng thy selfe, whiche thou blamest in other. A vicious lye diminisheth a teachers authoritie and estimacion.

Qd iustū est petito, uel qd uideat honestū
Nā stultū est petere qd possit iure negari.

The chyng whiche semeth not ryghtfull or vnhonest, is to be desyred of no man. For no man oweith in thynges vnlaufull to satisfi his frendes desyre.

Ignotum tibi nolito præponere notis.

Cognita iudicio cōstant, incognita casu.

Exchaunge not easily the knowne with the vñknowne. For thou shalte more comodously vse the thynges thou knowest whiche thou cannest iudge of, then that wherof thou hast had no experiance. And suche thinges as thou art aquainted with, if they be good thou shalte vle them the more ryghtly, if they be euyl, thou shalte bear the þ more easely. For as þ wrot Plautus sayeth. Euyls knowne be no euyls. Thynges vñknowne how they shal proue it is vncerteine.

B.j. Cūm

CATONIS

**Cum dubia incertis ueretur uita periclis,
Pro lucro tibi pone diem, quicūq; laboras**

The sence and ordre is this. wheras the doubtful
lyfe of mankynde is turned and tossed with vncer-
teyne perylles, that is to say, with a thousande casu-
alties and hasardes, thou man what so euer thou art
which dost labour, that is to say, which art vexed and
troubled with the euyls of this lyfe, counte every day
of thy lyfe as it were wonne and gayned more then
thou lokedest for. For every day that thou hast pas-
sed, myght haue ben thy last day, & it was vncerteyn
whether it shulde so haue chaunsed vnto the, or no.
Vincere cū possis, interdum cede sodali.

Obsequio quoniā dulces uincūtur amici.

Otherwhyles thou must gyue place and be obse-
quious to thy frende though he thou mayste ouercoms
him and put him to sylence. For surely such obsequys
and gentle fashyons do retayne frendes in amitie.

**Ne dubites cū magna petas impēdere pua
His etenim reb⁹ cōiungit Gratia charos.**

Stycke not to bestowe a lytle for the obteynyng
of muche. For Grace, that is to say, the goddes of be-
nevolence or fauour coupleth togyther lourng and
deare frendes with thcse lynkes and chaynes of gy-
urng one to another.

Litē inferre caue cū quo tibi ḡfa iūcta est.

Ira odiū generat, cōcordia nutrit amore.

Take he de thou makest no stryfe nor contention
with thy frende. For striuyng and pleading with
thy frende b̄readeth oftentimes hatred, where as on
the

LIBER PRIMVS. Fol.x.

the contrary parte concorde nouryschech loue.

Seruorū ob culpā cū te dolor urget in irā,

Ipse tibi moderate, tuis ut parcere possis.

Punyshe not thy seruante or thy choler so longe as thou fele thy selfe chafed wþ th̄ ire, but fyſte tempie thy selfe, that when thy angre is layde, thou mayſte eyther forgyue, or punyſhe more gently.

Quē ſuperare potes, interdū uince ferēdo
Maxima eī morū ſemper patiētia uirtus.

It is a ryght loueraygne vertue, yea when thou mayſte haue the vpper hande, yet lometime to ſuffer thy ſelfe to be vaynquished, and to negleſte thy adueryſy.

Cōſerua potius quæ ſūt iam parta labore
Cū labor in dāno ē, crescit mortalis egestas

It is muſche more ſure and alſo more eaſy to kepe that thou haſt gotten with thy labour, then to botche vp agayne that thou haſt wasted by ryot. Kepe together then the thyngs alredy gotten. For when thy trauell and labour is ſpent in botchynge vp and in recoueryng the dammage and loſſe that thou haſt by thy toly luſteyned, there groweth worldy beggery.

Dapsilis interdum notis, charis, & amicis,
Cū fueris, felix: ſemper tibi proxim⁹ eſto.

when thou arte happy and in wealth be otherwhyle liberall to thy neyghbour, frēdes, and louers, but be alway neareſt to thy ſelfe.

LIBER SECUNDVS.

B.ij, Telz

CATONIS.

TElluris si forte uelis cognoscere cultus,
.. Vergiliū legito, q̄ si mage nosse laboras
Herbarū uires, Macer tibi carmine dicet.
Si Romana cupis & Punica noscere bella,
Lucanū quæras qui Martis prælia dicet.
Si qd amarelis, uel discere amare legēdo
Nasonē petito, sin autē cura tibi hæc est.
Ut sapiens uiuas, audi quo discere possis
Per quæ semotum uitijs traducitur æuum
Ergo ades, & quæ sit sapiētia, disce legēdo

Other maters ye may learme of other poetes. Mer
gile in his booke of Geozgikes teacheth husban-
dry. Macer setteth out the vertues of herbes. Lu-
cane wryteth of the ciuile warres of the Romanes.
Quide sheweth the art of louyng, and in his Elegies
teacheth loues. But if thou courtest the arte & waye
howe to lyue well and ryghly, rede this booke. This
shall teache the no vulgare actes and trifles, but af-
ter what sorte thou mayst leade a lyfe secluded and
seuered from vices.

Si potes, ignotis etiam prodesse memēto.
Vtilius regno, meritis acquirere amicos.

Not only vpon our frendes we ought to be bene-
ficiall, but straungers also muste be wōne with some
benefite wherin we may do the good. For it is much
more profitable for a man to get hym many frendes
with his demerites and good dedes then to haue a
kyngdome. A kyngdome may be taken away, frendes
wyll socour him that is deposed or put out, for they
be

LIBER SECUNDVS Fol. xij.

be far surer whom thou wynnest with benefite, then
whom thou pretest with power.

Mitte arcana dei, cœlūq; inquirere qd sit.

Cum sis mortalis, quæ sūt mortalia cura.

Accordyng to the sentece of Socrates, those thun-
ges that be aboue vs longe nothyng to vs. He admo-
nitheth vs therfore that omittynge the study of na-
turall phislophilic, we wyl regarde the thynges, that
perceyne to the humane lyfe, that is to wete, to the
feamynge of maners and pourgyng the mynde of
euyll affectes.

Linq metū lethi, nā stultū est tpe in omni.

Dum mortē metuis amittis gaudia uitæ.

Reinquishe the feare of death, for there is great
folys ioyned therwithall at all tymes. For syrke the
person so fearyng death, can by no meanes shune the
thyng he feareth. Secode, if this lyfe haeth any sweet-
nes ia it, all that he loseth through his owne folys.

Iratus de re incerta contendere noli.

Impedit ira animū, ne possit cernere uerū.

Of a mater vncertayne or of a doutfull question,
se thou never do contende or dispute, when thou art
angry. For anger is a greate obstacle and let to the
mynde that ic can not discerne ne espyc the trouth.

Fac sūptū propere, cū res desiderat ipsa.

Dādū etemī ē aliqd, cū tps postulat aut res.

Do cost, when the mater requyseth, quickly and
redely least eycher thou seme to do it with an euyll
wyll, or doest it when the tyme is past.

B.ij.

Quod

CATONIS

Qđ nimiū ē fugito, puo gaudere memēto,
Tuta mage ē puppis, modico q̄ flumē fert̄

The lo we state & condicyon of lyke is surer then
the bygh, lyke as a shyp is in more saufty which is in
a lytle floude then that which swymmeth in the wa-
ues of the mayne sees.

Qđ pudeat, socios prudēs celare memēto,
Ne plures culpent id qđ tibi displicet uni.

If thou be wyse remembre thou do not disclose to
any if thou hast done ought that thou mayst be asha-
med of, least many men nowe do blame the for that
whiche afore thou bewryedist thy selfe, discontented
but the alone.

Nolo putos prauos hoīes peccata lucrari.
Tēporib⁹ peccata latēt, & tēpore parent.

I wyll not thou shuldest chynke (sayeth this au-
thour) that euyll disposed and wycked men do wyn-
theyz mi: demeauours and offēces, that is to say, that
they shall escape so quite without punyshement, for
that were a wynning vnto them & a gaynes of theyz
nautynes. Nay, they scape not so. For as tyme coue-
reth, so tyme also bewryeth all thyn ges.

Corporis exigui uires contemnere noli.
Consilio pollet, cui uim natura negauit.

Desyse not the powers of a lytle body. For of-
tentymes that whiche lacketh in the bodily strength
is recompensed in the strength of the mynde.

Quē scieris nō esse parē tibi tēpore cede.
Victorem a uicto superari sāpe uidemus.

LIBER SECUNDVS. Fol. xiij.

If thou perceyuest that thou haste a do with one that is myghter then thou, & that thou art ouermatched, giue place for a time and suffre him to haue the victory. For in processe of tyme it often happeth that by the chaunge and alteration of humane thynges he that before was the vetter man is nowe become the wors and inferior.

Aduersus notum noli contendere uerbis.
Lis minimis uerbis interdū maxia crescit.

With thyne olde knownen and famillier acquayntaunce it ryue not to soze. For of very small and lyght wordes otherwhyles groweth great and greevousle debate.

Quid deus intendat noli perquirere sorte
Quid statuat de te,sine te deliberat ipse.

Searche not by lotres, sorcery, wytchecraftz or other wicked craftes, what shall become of thz foza muche as god wyl not thou shulde knowe it. For he calleth not the to counsayle when he goeth aboue to determinyng any thyng of the. That if he wold haue the knowe it, doutles he wolde call thz to counsayle. Inuidiam nimio cultu uitare memento.

Quæ si nō lædit, tñ hāc sufferre molestū est

Enuy through ouermuche gorgeousnes and fur-
nyshyng of thy selfe le thou shun, that is to say, take
hede that thy porze be not so greate and stately that
other men haue enuy at the. For albeit the enuy of
others hurte the not, yet it is a paynfull thyng to
luffee it.

Eto animo forti,cum sis dānatus inique.

B. iii. Re-

CATONIS.

Nemo diu gaudet, qui iudice uicit iniquo

Take a good herte to the thoughte thy aduersary
agaynst ryght and equitie hath by partialtie of the
iudge ouercome the. For surely he shal not toye long
that so worketh but the thyng that the iudge hathe
wickedly iudged god wryll reiudge.

Litis præteritæ noli maledicta referre.

Post inimicitias irā meminisse malorū est.

After attonement made betwene partie & partie,
the euyll tales of the contētion passed ought nomore
to be rehereso, but all the former wronges ought to
be cleane forgotten.

Nec te collaudes, nec te culpaueris ipse.

Hoc faciunt stulti, quos gl̄ia uexat inanis.

Neþher prayse nor dispraise thy selfe. For who
soever doth eyther of the, semeth to seke vayneglosy.
For cuen he that disprayseth hym selfe semeth for
this intent to do it, that he may be contraryed of su-
chē as heare him and so be praysed of them.

Vtere quæsitis inodice, cū sūptus abūdat.

Labif exiguō, p̄d partū est tempore lōgo.

Use measurably and sparyngly the thynges that
thou hast gotten together. For when a mans expen-
ses be great and vntreasonable, then doth his substance
and goodes consume and wast away in a lytle tyme
which were gotten in longe tyme.

Insipiens esto, cum tēpus postulat aut res.

Stultitiā simulare loco prudētia sūma est:

Do not alwaye pretende grauitie and wyldeome,
but other whyles take the person of a sole vpon the
whēn

LIBER SECUNDVS. Fo.xiis.

when the tyme or mater so requireth. For when occa-
sion serueth, to counterfayte foly, is moste hygh wyl-
dome.

Luxuriā fugito, simul & uitare memento.

Crimen auaritiæ, nam sunt cōtraria famæ.

Flee excesse and ryot in all thynges, and agayne
rememb're to eschue the crime & blame of couetousnes,
for both of them be contrary to a good name & fame.

Noli tu quædā referenti credere semper.

Exigua est tribuēda fides q m̄la loquunt̄.

He thou beleue not him that is always tellyng
and reportyng of tales. For surely smale credence
ought to be gauen to suche as be great talkers.

Quod potu peccas, ignoscere tu tibi noli.

Nā nullū crimen uini est, sed culpa bibētis

That thou offend' and do a mylē through drō-
kenshyp, forgyue not thy selfe, but rather blame and
accuse, yea and punysh thy selfe. For verelv it is not
the wyne, ale, or bere that ought to be blamed when
a faulte is done of a dr̄kerd, but it is the selfe dr̄yng-
kers faulte.

Consiliū arcānū tacito cōmitte sodali.

Corporis auxilium medico cōmitte fideli

Comynt thy priute and secrete counsayle not to
euery person but to thy styl and secret frende. And
the helpe and cure of thy body betake to a saythe full
phisician.

Noli successus indignos ferre moleste.

Indulget fortuna malis ut lādere possit.

CATONIS.

Take not greuously, whan eyther thy matters
prospere not as thou art worthy, or whē other mens
matters prosper better, then they be worthy. For for-
tune fauoureth many tymes and cheriseth euyll per-
sons to the intent she may hurte them and do them
di pleasure at length.

Prospice queniūt hos casus esse ferēdos.
Nā lœui⁹ lœdit quicquid præuideris ante.

Forsee and cast before with thy selfe the chaūces
that come, to the intent thou mayste the better beare
them. For it is a muche easyer and lyghter grief, whē
the thyng is sene before.

Rebus in aduersis animū submittere noli,
Spē retine, spes una hoim nec morte religē

In aduersitate caste not downe thy herte and cou-
rage, but kepe styll a good hope of a better day. For
only hope forsaketh not man no not in death.

Rem tibi quā noscīs aptam dimittere noli
Fronte capillata, post est occasio calua.

When thou seest a thyng mete for the, let it not sipp,
but take the occasion when it serueth. For occasion
is thus paynted. She is before in the trount of her
hed all heary so that a man may easely catche holde
of her, but behynde she is balde.

Qđ sequit̄ specta, qđq; īminet, āte uideto.
Illū īmitare deū, qui partē spectat utrāq;.

Behold the thyng that alredy is come and which
nowe foloweth the, and forsee the thyng also that is
comyng and whiche hangeth ouer thy hed. As who
Aulde say. Of thynges passed done wel or otherwyse
learne

LIBER SECUNDVS. Fo. xiiij.

learne howe to vse thynges to come. wherin thou
halte folowe the example of Janus the aūcience god
of the Romaynes p̄ynted with two faces in whom
was sygured a prudente and wylle man which ought
to loke both behynde him and before him. Thynges
behynde the be thynges passed, and thynges before
thz be thinges to come. For so muste thou take this
word (sequitur) here.

Fortior ut ualeas, interdum parcior esto.

Pauca uoluptati debentur, plura saluti.

To thineent thou mayst be the stronger and haue
thy health the better be otherwhyles more sparyng,
lobrie, scant, and moderate in thy dyc. Somwhac
o'ight to be gruen to pleasure, but more to health.

Iudicium populi nunq̄ contempseris unus,
Ne nulli placeas, dū uis cōtēnere multos.

Thou beyng but one man se thou never despice
the iudgement of the people, least whyle thou wylte
despysse many, thou please none.

Sit tibi præcipue, qđ primū est, cura salutis
Tēpora ne culpes, quū sis tibi causa doloris

efore all other thynges take heede of thy health,
for that is the chief and principal thyng to be regar-
ded, leaste, if thou fall into diseases through thyne
owne mysgouernance, thou blamest the tyme or the
vnholisomnes of the ayre or place (as cōmonly men
do) where thou art cause thy selfe of thy trouble and
sorowe.

Sōnia ne cures, nā mēs hūana quod optat
Cū uigilat sperās, p̄ somnū cernit idipsum

Marke

CATONIS

Marke thou not superstitiously, neyther yet regarde thou thy dreames. For comonly that mannes mynde wylsheth for, by hopyng, whyle it waketh, it seeth the same by representacion in siepe.

LIBER TERTIVS.

HOC qcūq; uelis carmē cognoscere lector
Hęc p̄cepta feres, q̄ sūt gratissima uitæ.
Instrue p̄ceptis animū, nec discere cesses
Nā sine doctrina uita ē, quasi mortis imago
Cōmoda m̄la feres; sin aūt spreueris illud,
Non me scriptorem, sed te neglexeris ipse

Thou what so euer thou arte (good reader) whiche
doest couet to knowe thys boke of verles: Shalte
carp a way most holosome and cōmendable p̄ceptes
of lyuyng. Furny the therfore thy mynde with moral
lessons, and cease not to learne. For without lerning
surely this lyfe is as who shulde say an ymage or re-
presentacion of death. Thou shalte, I saye, beare a-
way many cōmodities by readyng and reuoluyng
this boke. Contrary, if thou settest nought by it, thou
shalt not despise me that am ȳ wryter, but thy selfe.
Cū recte uiuas, ne cures uerba malorum.

Arbitrij n̄i non est, quid quisq; loquatur.

When thou lyuest well: regarde not the wordes of
eyll persons that can speake good by no men of ho-
nesty. Neyther doth it lye in our power and choyse
what euery man speaketh. whersore lyth we can let
roman to speake, it is not our faulte, but theys.

Product⁹ testis, saluo tamen ante pudore,

Quan-

LIBER TERTIVS. Fol. xv.

Quātumcunq; potes, celato crimen amici.

when thou art brought forth for a wytnes in thy
frendes mater: do as much as thou canst, thy honesty
saued, to hyde thy frendes blame.

Sermones blādos, blefoscq; cauere memēto
Simplicitas ueri fana ē, fraus ficta loquēdi

Trouches tale is playne and simple without any
flaterynge, wher as fayre speache lyeth cōmonly in
awayte to deceyue the. Take hede therfore of fayre
and lyspyng wordes that thou be not mocked and
detrained.

Segnitiem fugito, quæ uitæ ignauia fertur
Nā cum aim⁹ lāguet, cōsumit iertia corp⁹.

A slouthfull and ydle lyfe is to be fled. For when
the mynde is vnlysty, then doth ydlenes cōsume the
body.

Interpone tuis interdum gaudia curis.

Vt possis animo quēuis sufferre laborem.

The mynde that is weried with earnest thynges
must otherwhyles be refreshed with honest and
moderate pleasures that it may be the better hable to
endure labours. For as the poete Daide wryteth.
Nithyng without interchaūgeable rest can endure.
Alterius dictū aut factū, ne carperis unq.

Exemplo simili ne te derideat alter.

Checke at no tyme another mans worde or dede,
least with lyke example another mans corne the.

Quę tibi fors dederit tabula sup̄ma notato
Augendo serua, ne sis quē fama loquatur.

Suche

CATONIS.

Suche thynges as heritage or executorshyp (whiche here is called sors suprema) hath brought vnto the beying noted and wryten in the table testamentarie or laste wyl of thy auncest or frende, kepe the wel with augmenting the same rather then diminishing, least thou be suche one as the same shall speake on.

Cum tibi diuitiae superant in fine senectae,
Munificus facito uiuas, non parcus amicis

when in thy very laste age thou hast foylon and a boundance of ryches, lyue after a tree and liberall sorte and no nygarde to thy frendes.

Vtile cōsilium dominus ne despice serui.
Nullius sensum si prodest, tempseris unq

Thou that arte a mayster despyle not the prouitable counsayle of thy serueunt. No despyle nomans advise and conceyfe if it be auaylable and good.

Rebus, & in censu, si nō est quod fuit ante,
Fac uiuas cōtentus eo, quod tpa præbent

If in goodes and in coynre it be not with the as it hath bene in tymes past, do so then that thou mayste lyue contented with that that the tyme gryeth and ministreth vnto the.

Vxore fuge, ne ducas sub nomine dotis.

Nec retinere uelis, si cœperit esse molesta,

Beware and flee this thyng, that thou mary not a wylle for the goodes sake that she bryngeth vnto her. No kepe her not, if she begyn to be greucose and comberouse vnto the, but let her go with that she brought a gods name rather then thou shuldest be disquieted all thy lyfe longe with her. Here shall ye note

LIBER TERTIVS. Fol. xvij.

note that by the lawes of the Romaines, afore the religion of Christ came amonges them, they myght at theyz pleasure shylfe a waye theyz wyues, if they lyked them not and take newe. But christen men can not do so. wherfore they ought to be the more diligēt and cyrcumspecte to chuse luche as they may lyue in quiet with.

Multoru disce exēplo, quæ facta sequatis,
Quæ fugias. Vita ē nobis aliena magistra.

Learne by the example of many what dedes thou mayst folowe and what thou mayest flee. For the lyfe of other men ought to be vnto vs euen a scole mayster and teacher what we ought to do.

Qd potes id tentes, opis ne pōdere p̄ssus,
Succūbat labor, & frustra tētata reliquas.

Attempete the thyng that thou art hable to do, least if thou be pressed and ouercharged with the wayght of the worke, thy labour quayle, and so thou be compelled to leaue the thinges that thou hast vaynly attempted.

Qd nosti haud recte factum, nolito tacere,
Ne uideare malos imitari uelle tacendo.

Repe not close the thyng that thou thyngest not ryghtly done, least thou seme to be desirouse to folowe the euyll persons by conclyng theyz trechery.

Iudicis auxilium sub iniqua lege rogato.

Ipse etiam leges cupiunt, ut iure regātur.

Extremitie of lawe is extreme iniury as the poete Terence sayeth. wherfore if contrary to equitie you be pressed with the rigour and extremitie, desyre to helpe summi
summa
inuria.

CATONIS.

helpe of the iudge that hath authorisit to tempze the rigour as the case requireth. For the very lawes the selues deuaunde the same, that they shulde be moderated and expouned accordyng to equitie and conscience.

Qđ merito pateris, patiēter ferre memēto,
Cūq; reus tibi sis, ipsum te iudice damna.

The incōmoditie that thou suffrest through thyne owne faulcs & deseruynge suffre paciently, and when thou art gylty in thyne owne cōscience priuily to thy selfe, be iudge of thy selfe and condemne thy selfe.

Multa legas facito, perlectis celige multa.
Nā mirāda canūt, sed non credēda poetæ.

Rede muche, and out of thynges that thou haste througely red chuse and pycke out much, and not al. For the poetes recorde thynges wonderfull but not always crediblē.

Inter conuiuas fac sis sermone modestus.
Ne dicare loquax, dū uis urbanus haberi.

Be sobre of thy wordes at a table amōges gestes, least whyle thou desyrest to be couted a manerly man thou be called contrary to thy expectation, a pratler.

Cōiugis iratæ nolito uerba timere. (rat.
Nā lachrymis struit iſidias, dū fœmia plo-

Be thou not moued with the weyring wordes of thy wife whē she is angry. For a woman whē she weyeth, goeth about with her teares to worke deceipte.

Vtere quæſitis, sed ne uidearis abuti.

Qui sua cōſumūt, cū deest, aliena ſequūt.

Use

LIBER TERTIVS Fol. xvij.

Use but abuse not thy goodes that thou hast gotten. For they that consume theyz owne, when they lacke, ensue other mens.

Fac tibi pponas mortē non esse timēdam.

Quæ bona si non ē, finis tñ illa malorū est.

Death even for this very cause is not to be feared for that it is the ende of all worldly trouble and displeasure.

Vxoris lingua, si frugi est, ferre memento.

Nāq; malū ē, nil uelle pati, nec posse tacere.

Be content to suffre thy wyues tongue, if she be thryfey and a good houswyfe besydes forth. For this rather is an euyll propertie that one wyll suffre no thyng, and yet can not tempre his owne tongue.

Dilige non ægra charos pietate parentes.

Nec matré offēdas, dū uis bon⁹ eē parēti:

Loue thy deare parentes with a voluntary kyndnes and not as it were by compulsion of the lawes. And agayne do not so cleaue to thy father that thou shalt displease thy mother, but beare thy selfe euinely to bothe.

LIBER QVARTVS.

SECURĀ quicunq; cupis traducere uitam,

Nec uitijs hærere aimū q̄ morib⁹ obfūt:

Hęc pcepta tibi semp relegenda memēto,

Inuenies aliquid, in quo te utare magistro

W^Yhosoeuer coueteth to leade a quiet lyfe and la-

boureth that hys mynde be not intangled wþth

vices, whiche be very hurtful to vertuous and honest

L.ij. maners

CATONIS

Wāners, lette hym always reuolve these lessons. I
trōwe he shall fynde somwhat wherin he maye vse
him selte as a mayster and gouernour of his lyfe, be-
yng holpen with these preceptes.

Despice diuitias, si uis animo esse beatus.
Quas qui suspiciūt, inēdicāt semper auari.

Regarde not worldly ryches, if thou desyrest to
be happy and blessed in thy mynde. For surely they
that be in loue with ryches, be couetoule & alwayes
beggars. For a beggars bagge is never fyllid. They
haue never ynough. They be styll nedys.

Cōmoda naturæ nullo tibi tēpore deerūt.
Si contentus eo fueris quod postulat usus

The necessary cōmodities of nature thou shalte
never want, if thou wyl be contented with that that
the present vse asketh.

Cū sis incaut⁹, nec rem ratione gubernes,
Noli fortunā, quæ non est, discere ca cam.

where as thou arte an euell husbante thy selfe,
and doest not ordre thy thrnges with wyldeomie and
reason, call not fortune blynde, for there is no such
thrng.

Dilige denarium, sed parce dilige formā.
Quā nemo sāct⁹ nec honest⁹ captat habere

As it is a wylde mane propertie to loue money for
the vse of it: so it is a folie to loue to le it, to handle it,
and to fede his eyen with it. For no honest or holy
man sebeth that.

Cū fueris locuples, corpus curare memēto
Aeger

LIBER QVARTVS Fo.xvij.

Aeger diues habet nūmos, sed non habet ipsum.

If thou be ryche, loke to thy bodely health. The
siche ryche mā hath money, but hym selfe he hath not.
Verbera cū tuleris discens aliquā magistri.
Fer patris imperiū, quū uerbis exit in irā.

where as thou suffest otherwhyle euē the batinges
of thy maister in the scole when thou learnest,
be not agreued to beare thy fathers gouernance and
authoritie when with wordes he fal out with the in
his mode and passion.

Res age q̄ pro sunt, rursus uitare memēto.
in q̄bus error inest, nec spes ē certa laboris

Exercice thy selfe in thynges profitable, & againe
eschue suche as be doutfull and wherin thou mayste
be deceyued. He thou hast a sure hope of thy labour,
and accordyng to the cōmonsayeng. Quæ dubitas ne
feceris. Do not the thynges thou douest in.

Quod donare potes, gratis cōcede rogāti.
Nā recte fecisse bonis, in parte lucrorū est.

Gyue frely and franelly that thou mayst con-
ueniently forbeare. For a good turne done to good
men is to be numbred in the parte of gaynes, accor-
ding to the **Mime Publian.** Beneficium dando accipit
qui digno dedit. He hath receyued a good turne by gy-
uyng, whiche hathe gyuen or done a good turne to
the woxth y.

Qd tibe suspectn ē, cōfestim discute qd sit,
Nāq; solent primo q̄ sunt neglecta nocere.

The thyng that is suspected vnto the, forwith
L.ij. boulce

CATONIS

boult it out. For thynges whiche at the begynnyng
be not loked vpon, do comonly muche harme to a
man ere he be ware.

Cū re detineat Veneris dānosa uoluptas,
Indulgere gulæ noli, quæ uētris amica est.

when the chargeable and losfull pleasure of the
body doth occupi and imbraze the, which doultes is
a greate waster of thy goodes, take heede the uglyue
not thy selfe also to deyntry fare for the pleasaunt sa-
tissieng of thy mouth and palate (which lust and de-
sire to fare deintely is here called Gula, and is the be-
lyes frinde) leaste thou ouercharge thy selfe with ex-
penses and so be brought to extreme beggery. The
sence then of the verses is this. Beware the udouble
not thy soze, one curl may so so be bezze, two at ones
can not. To loue women is chargeable. To fedde of
deyntry and fyne meates is also chargeable. If thou
wyll nedes ensue the one, flee the other.

Cum tibi pponas animalia cuncta timere.
Vnū hoīem tibi pcipio plus esse timendū.

where as in thyne owne concepte thou doste caste
the to feare all beastes namely suche as be wylde and
perilouse: by myne advise (sayeth thys Lato) thou
shalte fear onc lyuyng thrnge, that is to wete, man
aboue them all. For no beaste is moze hurtefull to
man, then man is to man.

Cū tibi pqualide fuerint in corpore uires
Fac sapias, sic tu poteris uir fortis haberi.

If thou be of moste puissant strength in thy body,
thou art not forthwryth to be called a stronge or va-
liant

LIBER QVARTVS. Fol. xix.

Want mā, onles thou couple with it the power of the wpt, that is to say, wylidome, wherwith thou mayste ryghtly use thy bodily strength.

Auxilium a notis petito, si forte laboras.
Nec quisq; melior medic⁹, q; fidus amicus.

Thou openest the diseases of thy body to a phis-
cien. Open the diseases of thy mynde to a saythefull
frende. The one healeth with medecines, the other
with good counsayle.

Cū sis ipse nocēs, morit̄ cur uictima p̄ te?
Stultitia est morte alterius sperare salutē.

W̄th thou arte the offender thy selfe, why dorthe
the gyldes beaste whiche, thou offereit vp in sacrifice
for thy syn dye for the, o thou Romayn (for to the fol-
ly the Romaynes than panyms this was wryten of a
wylde panym). It is, sayeth he, a greate folly to haue
hope of health in the deach of another thyng.

Cum tibi uel sociū uel fidū quæris amicū,
Non tibi fortuna est hois, sed uita petēda.

If thou seke a frende, or a felowe eyther in wed-
locke or in other doynzes: esteine not hym or her by
the goodes and prosperouse fortune, but by the good
properties and maners of lyfe.

Vtere quæsitis opibus, fuge nomen auari.
Quid tibi diuinit̄ prosunt si paup abūdas?

Thou hast in vayne gotte ryches, if thou dare not
use them, but in myddes of all thy ryches lyuest ne-
dely. For if they do the no good it is all one as yf
thou had them not at all.

CATONIS.

Si famam seruare cupis, dū uiuis, honestā,
Fac fugias aīo, q̄ sunt mala gaudia uitæ.

If thou wyl kepe vp thy good name and honest
estimation whyle thou lyuest: Se thou flee in thy
mynde the euyl and hurtful pleasures of lyfe, as glo-
tomy, lechery and suche lyke.

Cum sapias animo, noli irridere senectam.
Nam qcū q; senex, sensus puerilis in illo est

when thou arte in thy lusty and best age and dost
forsyche in wyt and wylsome, se thou scorche not age,
that is to saye, the aged men, whose wyttes beng
nowe not so quicke and freshe as they were, be every
day more feble and more & growe chyldyche agayne
accordyng to the prouerbe. Bis Pueri, senes. Olde men
be twyse chyldren.

Disce aliqd, nā cū subito fortuna recedit,
Ars remanet, uitāq; hoīs non deserit unq.

Fortune ofte tymes dothe sodenly plucke from a
man his goodes, as by fyver, by theucs, by warres, by
hypewrake, and by a thousande casualties, but cun-
nyng or science can not be taken from the. This ther-
fore is the surest poscessiō which alwayes and every
where shall marneyne the.

Perspicito cūctos tacit⁹ qd quisq; loquat⁹.
Sermo hoīm mores & celat, & indicat idē.

Marke secretly with thy selfe and espoye out all
persons what every mans talke is. For theyz talke
doth hyde theyz maners and condicions for a tyme
if they be dissemblers, and agayne theyz talke at an-
other tyme bewray and shewe what they be.

Exerce

LIBER QVARTVS. Fol.xx.

Exerce studiū, quamuis perceperis artem.
Vt cura ingenīū, sic & manus adiuuat usū.

As learnyng wylt vanyshe away if thou reteyne
it not with dawly exercycle: So an handy occupation
or crafte must be holpen and increased with labour.

Multum ne cures uenturi tempora fati.
Nō timet is mortē, qui scit cōtēnere uitā.

If thou wylt be free from the fear of death, leare
not to set muche by lyfe. For as Aristotle full fearely
teacheth, the vse or fracion of nothyng is pleasaunt
onles after a soþt thou hast despyled the same aitedy.
Disce, sed a doctis, in doctos ipse doceto.
Propagāda etenim rerū doctrina bonarū.

Learne not of euery man, but of suche as can tea-
che the agayne, and agayne the chyng that thou hast
learned of other, the same se thou teache to other. For
the knowldege of thinges profitable is not to be hyd,
but to be reached as it were by handes from one to
another.

Hoc bibe qđ possis, si tu uis uiuere sanus.
Morbi causa mali ē hōi quādoq; uoluptas

Dryncke not more than thou arte able to beare,
and more then shal suffice nature. For that short plea-
sure of drynking ofterimes b̄readeth to a mā a longe
and paynfull syckenes.

Laudatis qđcunq; palā, qđcunq; probaris,
Hoc uide ne rutsus leuitatis criminē dānes

what so euer thyng thou shalte prayse, and what
soeuer thou shalte allowe, se thou do not agayne dāne

L.iiiij. and

CATONIS

and disallowe the same through the vice of lyghtnes;
Tranquillis rebus quæ sūt aduersa caueto
Rursus in aduersis meli⁹ sperare memēto.

Be not careles whē fortune is quiet and caulme,
but feare some tempest, agayne whē fortune rageth,
hope for better wecher. In prosperitie feare aduersitie,
that thou be not thoughtles, and in aduersitie
lode for prosperitie, that thou be not hartles.

Discere ne cesses, cura sapientia crescit.

Rara datur longo prudētia temporis usu.

Let vs neuer cease learning, for by study and ex-
ercise of the mynde doth wylisme encrease. Yea by
longe experiance and vse of certaynes is gyuen a rare,
that is to say, a singuler and seldom sene wylisme.

Parce laudato, nam quē tu sāpe probaris,
Vna dies, qualis fuerit mōstrabit amicus.

Be scant of thy prayse. Etolle not thy frēde with
to hyghe cōmendacions whom thou haste not yet
thoroughly tryed, least one day come that shall bier
him to be a farre other man than thou takest him for.

Ne pudeat quæ nescieris te uelle doceri.

Scire aliqd laus ē, pudor ē nil discere uelle

Some are stryken with suche folyshe shame that
they had rather be euer ignorant, thā ons to learne
wheras yet they knowe it is an hyghe cōmendacōn
to haue knowledze and a foule reproche to be igno-
rant lyke a brute beaste.

Cū venere & baccho lis ē & iūcta uoluptas
Qđ lautū est aio cōlectere, sed fuge lites.

¶

LIBER QVARTVS. Fol. xxij.

There is ioyned with Venus and with Bacchus both pleasure and also styrfe, pleasure is ye vse theyr commodities in a uranyl and wel, styrfe and displeasuris ye vse the oþer wylle. wyne (the malayng wher of was inuented by Bacchus) noxately taken, maketh the herte therfull, in noxately, setteth men toghether by the eares. Like wyle it is of loue, lawfully taken and honestly it delyteth, otherwylle it bryadeth discorde and variaunce.

De misso animo tacitos, uitare memeto.
Qua flumē placidū ē, forsā latet altiū ūda.

Eschue sad and stylle personis. For they iemz to go about some great myschief. Even as a daddie or water is to be mooste feared where it is mooste casme, for there it is wont to be depeſt. So Cesar euer feared more Brutus and Cassius which were pale and styl men, then he feared Antonius that loued to make good cheare and to be dronke.

Cum tibi displiceat rerum fortuna tuarū,
Alterius specta, quo sit discriminē peior.

As ofte as the tortune of thyne owne thynges displice the, consider the tortune of another man in what deuersite thy tortune is worse then his.

Qui potes id tenta, nā littus carpere remis
Tutius est multo, q̄ uelū tendere in altum.

Sure thynges ought rather to be attempted thā great. For surer it is to rowe by the shore and to vse oores then with full farie to cutte the waues in the mayne hees with great peryll and daunger.

Cōtra hominē iustū prae cōtendere noli.

C.v. — Sem

CATONIS

Semper enim deus iniustas ulciscitur iras,

Hirue not crokely and frowardly agaynst a
lusty man. For god euer reuegeth wroongful vnguis.

Ereptis opibus noli incerere querendo.

Sed gaude potius, tibi si cōtingat habere

It ryches chaunce vnto the, be glao. If they be by
some myssfortune taken awaye: Do not moyne and
tormente thy selfe with complaynyng.

Est iactura grauis, quæ sūt a mittere dānis.

Sūt quedā quæ ferre decet patiēter amicū

It is a iore loue to lose the thynges a man haue
in his possession by the damage & faulfe of his frende,
as if his beastes shulde eate vp my corne or such lyke
thyng. I wold not be cōtenced therwith but require
amendes. Yet agayne some thynges there be whiche
it becometh a frende paciently to suffre of hys frende
namely lyght and smale offences.

Tēpora lōga tibi noli pimittere uitæ. (bra

Quocūq; igrederis seq̄t mors corp̄ ut um-

Roman can promise longe lyfe to hym selfe, siche
death, v hyther so euer a man goeth doth folowe him
none st̄ her wylle, thā the shadowe foloweth the body.

Thure deū placa, uitulū sine crescat aratro

Ne credas placare deū, dum cæde litatur.

Appeace gods indignacion and w̄rath with fran-
kencence and suffre the caulf that it may growe to
be fytee and mete for the plough. For thinke not that
thou dost pacify god whē thou makest sacrifice vnto
him with the slaughter of calues and other beastes.

Cede

LIBER QVARTVS. Fo. xxij.

Cede locum Iæsus fortunæ, cede potenti.
Lædere qui potuit, prodesse aliqui ualebit

Gyue place to fortune that is to say to men that
be fortunate and ryche and though thou be somtyme
hurted and wronged of them, yet I say gyue place.
Gyue place also to men of power and myght. For he
that was of powr to hurte the shalbe hable to do
the good somtyme.

Cū quid peccatis castiga teipse subinde.
Vulnera dū sanas dolor ē medicia doloris.

when thou shalte do any thyng anys: do not
wynke at thyne owne faultz, as some do, but chastice
and chyde thy selfe forthwith. For soore is the me-
decine of soore whyle a man suffre his woundes to
be cured. A smartynge woude can not be healed with
out a bytyng playster or medecyne. So lyke wyle ic
is of the diseases of the mynde.

Dānaris nūq post longū tēpus amicū. (to.
Mutauit mores, sed pignora prima memē-

Acuer condemne nor utterly cast away thy frēde
after a longe tyme of frendshyp vsed and continued
betwene you. He hath chaunged perhaunce his ma-
ners, he is not the man he was wonte to be. Well
what then? Yet remembre thou the fyfte and olde
bandes and tokenes of loue betwene you, and shewe
him somwhat the more fauour for that.

Gratiōr officijs quo sis mage, charior esto,
Ne nomē subeas quod dicitur officiperda

To the intent thou mayst be the better beloued of
men se thou be rather the more thankeful and kyndc
to

CATONIS.

towardes men wynnyngh theyz hartes with workes
and officies of humanitie, least thou do elles run into
the name whiche of latin people was called officiperda
that is to saye, as some men interprete it, one vpon
whom a good turne bestowed is loste, or as other
chynke a destroyer and loser of all good humanitie.
Suspect⁹, caueas, ne sis miser oibus horis.
Nā timidis & suspectis aptissima mors est.

Thou beyng a man suspiciose, suspectynge and
scaryng the waggyng of every strawe, take hede,
that thou lyue not a wretche all dayes of thy lyfe as
who shulde say, he that suspecteth every crysle, muste
nedes lyue a wretched lyfe. For vnto fearfull and
suspecting persons is death moste mete and conue-
nient, forasmuche as they can not lyue swetely and
pleasauntly.

Cū fueris seruos proprios marcat⁹ in usus
Et famulos dicas, hoies tamē esse memēto

It thou shalte bye bonde men for thyne owne
propre vses (for amonges the hethen people it was
a comon thyng to bye vyllaynes or bondmen) and
callest them thy seruauntes: yet rememb're that they
be men and no beastes. In that they be bought, it
cometh by the inquietie of fortune, but in that they
be men they be thy felowes, for thou art but a man.

Q̄ primū rapienda tibi est occasio prima
Ne rursus quæras, quæ iā neglexeris ante.

Euen the very fyfste occasion of a good thyng is
forthwith to be caught and taken vp, least if the oc-
casion withdrawe it selfe thou shalte be fayne to seke
it a-

LIBER QVARTVS. Fo. xxiiij.

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t agayne and perchaunce never fynde it moze, for
as muche as alredy thou hast neglected it.

Morte repentina noli gaudere malorum,

Felices obeunt quoru sine criminu uita est

If eurll men do sodenly dye, we ought rather to
be sorry, then ioyfull. Let vs rather ioye in the death
of good men, whose death is happy!

Cū cōiunx tibi sit, nec res, & fama laboret,
Vitandum ducas inimicu nomen amici.

If thou haste a wyfe and neyther thy goodes nor
thy estimacion and fame is in any euill case or deu-
nger, do not then byyng thy selfe into the frendeshyp
and familiariteie of greate men and namely of such
as haue no good but rather an odious name amon-
ges the people, leaste thou get by such frendeshyp
bothe to thy selfe and to thy wyfe some blemyshe or
eurll name.

Cū tibi cōtingat studio cognoscere multa
Fac discas multa, uites nescire doceri.

The more thou learnest, the more luke thou study
to knowe. Hembe not vnable to apprechende or con-
ceyue any maner of knowledghe.

Miraris uerbis nudis me scribere uersus?

Hos breuitas sensus fecit cōiungere binos

A sentence ought to be comprised in twe wordes.
For shorte thynges be beste remembred and sonest
borne away. And for this cause the autho of thy
prety boke thought it good by naked wordes to in-
clude in every seuerall distich a seuerall lesson or mo-
ral precepte, to make it the playner and the shorster.

FINIS,

ALIQUOT
SENTENTIARVM
FLORES EXVARIIS
collecti scriptoribus per D.
Erasmus Roterodamū
una cum interpretatione
Richardi Tauerneti
Serenissimi regis
Angliae ab an-
nulo Signa-
torio.

The sayenges of Pittacus.



Ifficia, quæ pulchra.

Goodly thynges be hard.

Magistratus uitum arguit.

Authozitie or office vittereth what
the man is.

Prudētis est prospicere ne quid eueniat
mali, fortis tolerare, si quid forte obti-
gerit.

It is a wyse mans parte to forsee that no euylle
chaunce unto hym, and agayne it is an hardy mans
parte to suffre if any euylle chaunce hym.

Ne cui calamitatem suam exprobratis.

Up:

FLORES. Fol. xxiiij.

Upbrayde no man of his myslortune.

Vxorem & qualem ducito.

Wary a wyfe of no hygher byzthe or estate then
thou arte thy selfe.

The sayenges of Elias.

Valere corpore, naturæ mun⁹ est, Diuitiæ
dant a fortuna, Sapientia animi bonū est.

To be stronge of body is the gyfte of nature,
Rches is gruen of fortune, And wyldecme is the
good thrng of the mynde.

Ita dispensa tempus, quasi & diu uicturus,
& inox moriturus.

So dispose thy tyme, as thou shuldest bothe lyte
lenge and also dre shorly.

Delibera lente, qđ decriveris cōstāter urge

Take longe aduiselement, but the thyng that thou
hast ones determined set vpon it constantly.

Ne præceps sis ad loquendum.

We not h. ady or rashe to speake.

Pessimi cōsultores sūt ira & præcipitantia.

Wrath and rashenes be two the wōrste counsay-
lers that can be.

Sapiens omnia sua bona secum portat.

The wyse man car eth all his goodes with hym.

The sayenges of Cleobulus.

Amicos beneficijs foue, quo fiant amicio-
res, inimicis benefac quo fiant amici.

Maynteyne thy frendes with good turnes to
make them moze frendly, & do good turnes to thyne
ene

SENTENTIARVM

enemies to make them thy frenes.

Egressurus domo, tecum expendito quid
foris agere uelis, domū ubi redieris, quid
egeris reputato.

When thou geest from home, wate with thy selfe
what thou wylt to abroade. And whē thou returnē
home, recorde with thy selfe what thou haste done.

Audiendi q̄ loquendi studiosior esto.

Be more desirous to heare, then to speake.

Voluptati frenos iniſcito.

Eydie thy pleasure.

Vxori præsentibus alijs nec blandire nec
iurgium facito.

In p̄sence of other, neyther flatter thy wyfe
nor thy de her.

Rebus secundis ne efferaris, aduersis ne
deiſciaris.

With p̄speritie be thou not leſted vp, and with
aduersitie be not thy wen downe.

The sayenges of Petiander.

Voluptas cito perit, honos immortalis est.

Plaſure forç perſteth, but hencur never byeth.
Tuta res quies, periculosa temeritas.

Quietnes is a ſure thyng but rafhnes is daun-
gerouſe.

In rebus p̄speris esto moderatus, in ad-
uersis prudens.

In p̄speritie be ſobre, in aduersitie wyſe.

Cura

Cura potest omnia.

Diligence and study can do all thynges.

The sayenges of Anacharsis.

De arte non iudicat nisi artifex.

Of a crafte none can iudge but the craftes man.

Ex alienis uitijs disce q̄ fœda sint tua.

By other mens vices learne howe foule thynges
owne be.

Linguam, uentrem, & pudenda cohibe.

Charmes the tonge, bely and preuities.

The sayenges of Thales.

Difficillimum est omnium nosce seipsum.

It is the hardeste poynte of al, a man to knowes
hym selfe.

Quæ in alijs damnes, ipse ne feceris.

Huche thynges as thou doste condemne & blame
in other, do them not thy selfe.

**Amicorum non minus absentiū q̄ presens
tium memores esse oportet.**

It behoueth vs to rememb're our frendes aswell
absent as present.

**Animus honestis artib⁹ excolendus est, po-
tius q̄ forma corporis componenda.**

A man ought rather to garnysh his mynde with
honest artes: then to decke the forme of his body.

Ne quæras fraude ditescere.

Deke not to growe ryche by falshode.

Qualem gratiem retuleris parētibus tuis,

D.j. talem

SENTENTIARVM.

talem expecta & a liberis tuis.

**Suche thankes as thou hast yelded to thy father
and mother, loke for the lyke of thy chyldren.**

The sayenges of Solon.

Virtus fidelior est iurejurando.

**There is moze trusste in a mans honestie then in
an othe.**

Qd præclarum est, accurate est agendum.

**A chyng of excellencie ought to be fynely and sub-
stantially done.**

**Amicum ne temere recipito, receptum ne
rejicito.**

**Receyue no man rashly into thy frendeshyp, and
when thou hast receyued him cast him not rashly of.**

Impera, sed prius edoc^t imperio parere.

**Despye to beare some rule, but fynly learne to be
obedient vnto rule thy selfe.**

**Cum regibus (dixit Aesopus) aut omnino
non est loquendum, aut quæ sunt iucundissi-
ma loqui oportet.**

**With kynges (sayde Elope) it were best eyther not
to speake at all, or to speake thynges most pleasant.**

**Imo, inquit Solon, cum regibus aut oms-
nino non est loquendum, aut quæ sunt op-
tima loqui oportet.**

**Fray sayeth Solon. with kynges it were best ey-
ther not to speake at al, or to speake the best thinges.**

Rationi pareto.

Obeye reason.

Malo

FLORES Fol.xxvij.

Malorum consuetudinem fugito,
 eschue the feloushyp of euyll disposed men.
In defunctum maledicta ne congerito.
 Rayle not vpon the deade.
Filius ne parentē alere cogitor, a quo nul-
lam artem edoctus est.

Let not the sonne be compelled to synde hys fa-
ther in hys extreme pouertie and neede, of whom he
hathe not bene taught or brought vp in any science
or occupacion.

Vitæ finem spectato.

Prayse no man for happy tyll thou se the ende
of his lyfe.

The saynges of Chilo Lacedemonius.

Si dixeris quæ uis, audies quæ non uis.

If thou speake what thou wylle, thou shalte hear
what thou wylle not.

Damnum turpi lucro potius esto.

Preferre dammage afore foule lucre.

Ne lingua preuertitor animum.

Let not the tonge runne before the wyt.

Quæ fieri non possunt ne tentes.

Assaye not the thynges that can not be brought
aboute.

Index aurum, aurum explorat hominem.

The touche stone tryeth golde, golde tryeth mā.

Amato tanq; osurus, oderis tanq; amatur⁹

Loue as though thou shuldest in tyme comynge
hate, and hate as though thou shuldest in tyme com-
myng loue.

D.H. The

SENTENTIARVM.

The sayenges of Aristippus.

Opes eiusmodi tibi para, que naui fracta
simul cum domino enatent.

Seke the suche ryches whiche if the shyp breake
may swymme forth togyther with the owner.

Fortunę bona uarij casus eripiunt: bona a
nimi quæ sola uere bona sunt, nec incen-
dium nec naufragium potest eripere.

The goodes of fortune be take away by sundry
casualties, but the goodes of the mynde whiche be
only the true goodes can be taken away neyther by
fyre nor by shypwrake.

Disce puer, que uiro sunt usui futura.

Learne when thou arte a chylde suche thynges as
Shall stande the in stede when thou arte a man.

The sayenges of Theophrastus.

Preciosissimus sump tus est tempus.

Time is the mooste preciouse coste that a man can
bestowe.

The sayenges of Antisthenes.

Regium est audire male, quum feceris bene.

It is gyuen to a kyng, though he do never so
well yet to be euyll spoken of.

Satius est in coraces quam in colaces, i.e. in cor-
uos quam in adulatores incidere, illi mortuum
exedunt, hi uiuum etiam.

It is better of the tweyne, to fall amonges a sorte
of rauens, then a monges flatterers. The rauens
eate a man whan he is deade, but the flatterers eate
him quicke.

Quod

F L O R E S EoL. xxvij.

Qđ rubigo est ferro, hoc liuor est homini.

That ruste doth to yron, that doth enuy to man.
Fratrū concordia est quois muro tutior.

The concorde of brethren is surer than any stony wal,
Principia disciplina est dediscere mala.

The chiefeſt learnyng is to vnlearne byces.

The sayenges of Diogenes.

Vir bonus dei simulachrum est.

A good man is the ymage of god.

Amor ociosorum est negotium.

Loue is the busynes of loyterers.

Miserrima res est senex egens.

An olde man nedy is a thyng moſte miserable.

Pernicioſſime mordet, ex feris bestijs ob-
trectator, ex cicuribus adulator.

There be two which byte moſte deadly of wyld
beastes the backebyster, and of tame the flatterer.

Oratio blanda est mellitus laqueus.

A flatteryng speache is a hony swete snare.

Qui praeclare loquuntur nec faciunt, cithe
re similes sunt, queſonat alijs, ipsa nec au-
diens, nec sentiens.

They that speake gloriouſly, but do no thyng theri
after, be lyke to a harpe, whiche maketh a ſounde to
other, but it ſelue neyther heareth nor perceyueth.

Fruſtra uiuit, cui ut bene uiuat nulla cura ē

He lyueth vaynly whiche hath no care to lyue wel.

Qui forma decorus indecorus loquitur, ex

D.iiij. eburz

SENTENTIARVM.

eburnea uagina plumbiū educit gladium,

A goodly person that speaketh vngoodly wordes,
draweth forthe a leaden swarde out of an yuery
scaberde.

Serui heris, improbi seruiūt cupiditatibus

Bonde men be thral to theyz maysters, and wic-
ked men to theyz lustes.

Eruditio iuuenib⁹ sobrietas est, senib⁹ sola-
tiū, pauperib⁹ diuitiæ, diuitib⁹ ornamētū.

Learnyng is to yonge men a sobernes, to olde
men a solace, to pore men ryches, to ryche men a ga-
nyshement.

Nobilitas, gloria, diuitiæ, malitiæ sunt ue-
lamenta.

Nobilitie, gloriy, ryches be the clokes of naugh-
tynes.

The sayenges of Socrates.

Quæ supra nos, nihil ad nos.

The thynges that be aboue vs, perteine nought
vnto vs.

Hoc unum scio inquit Socrates me nihil
scire.

This one thyng I knowe sayde Socrates that
I knowe no thyng.

The sayenges of Crates.

Vt in oī malo punico granū aliqd putreest
ita nemo reperit undiquaq; purus a uitic.

Lyke as in euery pome granate there is some ker-
nill rotten: so there is no man founde thoroughly
cleane from vice.

The

FLORES. Fol.xxvij.

The sayenges of Zeno cittensis.

Non qui magn⁹, statim bonus est, sed quis
quis bonus, idem & magnus est.

It foloweth not, that whosoever is great is forth
with good, but whosoever is good, the same is also
greate.

Ideo natura dedit homini aures duas, os
unicum, ut plus audiamus q̄ loquamur.

Nature hath gyuen man therfore two eares and
but one mouthe, that we shulde be readyer to heare
then to speake.

Auribus attrahendi sunt homines potius
q̄ pallio, id est, p̄suasione magis q̄ uiolētia.

Men ought to be drawen rather by the eares thā
by the gowne, that is to saye, rather by perswasion
then by violence.

The sayenges of Themistocles.

Pr̄estat habere uiros egentes pecunia, q̄
pecuniam egentem uiris.

It is better to haue men wantyng money, then
money wantyng men.

The sayenges of Pericles.

Amicum esse licet sed usq; ad aras.

A man may be frende, but he must go no further
with his frende thentyll he come to the auiter, that
is, he may not offend god for his frendes cause.

The sayenges of Lamachus.

Non licet in bello bis peccare.

It is not lawful in battel to make a faulte twyse.

D.iii.

The

SEN TENTIAR V M.

The sayenges of Iphicrates.

Indecora sapienti uox est, Non putaram,
aut non expectaram.

It is an uncomly sayeng for a wyse man to say,
I wolde not haue thought it, or I wolde not haue
looked that suche thyng shulde haue come so to passe.

The sayenges of M. Curius.

Praestantius est imperare aurum habentib⁹
uiris, q̄ habere aurum.

It is farre better for a man to beare a rule vpon
men hauyng golde, then to haue golde himselfe.

The sayenges of Lato senior.

Mirum eam ciuitatem saluam esse posse, in
qua minoris ueneat bos q̄ piscis.

It is merueyle that that citie can be sauie, in
whiche an ore is sold for lesse p̄yce, then a fyfthe is
solde for.

The sayenges of Musonius apud Celiuim.

Si per laborem honesti quippiam egeris,
laborabit, honestum manet: si per uolup-
tatem turpe quippiam feceris, uoluptas
abit, turpitudo manet.

If through labour thou shalte worke any wor-
thyng: the labour vanishest, and the worshyp tary-
eth. But if through pleasure thou shalte worke any
shame, the pleasure vanishest & the shame taryeth.

SEN TENTIAR V M
IN SIGNIV M,
FINIS.

M I M I

P V B L I A N I ,

that is to say, quicke and senten-
ciouse verses or meters of P V=
B L I V S . with the inter-
pretation and brief
scholies of R i=
charde T a=
uerner.



Lienum est omne quicquid
optando euenit.

All that happeneth by wylching,
is none of thyne. As who shulde say.
what so euer commeth unto the by
thyne owne trauayle and payne
that only counte thyne owne.

Ab alio expectes, alteri quod feceris.

Loke to haue the same at another mans hande
that thou thy selfe hast done to other. with what mea-
sure (sayeth Christe) ye measure, with the same shall
other measure unto you agayne.

Animus uereri qui scit, scit tuto aggredi.

Bynde that knoweth to feare, the same know-
eth also sausly to enterpryse. He that understandeth
the daunger and peryll of thynges, can shyll also to
eschue peryll. On the contrary syde the harebrayne

D. v. set.

M I M I

setteth vpon thynges daungerously, bycause he hath
not the wyt to feare.

Auxilia humilia firma consensus facit.

Consente maketh small succours sure. Though in
warres a man hath but simple helpe, yet if they agre
sogither they shalbe stronge ynough and hable to
beate a greater company amonges whom is no or-
dre nor concorde. Discorde surely enfebleth the grea-
test powers.

Amor animi arbitrio sumitur, nō ponitur.

Loue is taken with choise of mynde, but not layde
downe. It is in our power not to begyn to loue. But
when thou arte ones in, thou arte nowe become ser-
uaunt vnto it, and canste not plucke out thy heade
when thou wylte.

Aut amat aut odit mulier, nihil est tertium.

A woman eyther loueth or hateth, there is no
thyrde. woman kynde for most parte is in extremes
and to soze vpon eyther parte. She hathe no meane.
For (as Erasm⁹ saith) she is *animal affectibus obnoxium*
that is to wete, without moderation or stey of her
appetite, all full of affections, and in maner voyde
of reason.

Ad tristem partem strenua est suspicio.

Suspicion is vehement and stronge to the unfor-
tunate or heuy parte. They that ones be fallen into
heuy fortune, be moste suspected in they^r doynges,
and moreouer be comonly moste ready to suspecte
the worse in all thynges.

Ames parentē, si æquus est, si alter, feras.

36

If thy father be gentle and in differene vnto the, loue him, if he be not suche but vnegall & inturiose, yet because he is thy father, beare him.

Aspicere oportet, quod possis deperdere.

Thou mult loke vpon the thyng that thou mayst lose. The beste keper of a thyng is the owners eye, that is to say, his presence.

Amici uitia si feras, facis tua.

If thou suffre thy frendes faultes thou makest them thyne, as who shulde say, it shalbe layde to thy charge what soever thy frende offendeth in, when thou doest not chalenge him therof.

Aliena, homini ingenio, acerba est seruit⁹.

Byter bondage is to a gentle man straunge. No thyng is dearer to a gentle herte then is fredome.

Absentem ledit, cum ebrio qui litigat.

who brauleth with a dronckerd, hurteh him that is absent. The mynde of a drunckerd is away, wher with he shulde speake. And therfore it is all one as if he were not there him selfe.

Amans iratus multa mentitur sibi.

A louer that is angry maketh many lyes to hym selfe. The angry louer purposeth muche in his mynd whiche he performeth not afterwarde.

Auarus ipse miseriae causa est suæ.

The couetouse man is cause of hys owne wretchednes. For wyllyngly and wyttyngly he is euer more nedye and fylthy, afraide to spende one halpeny vpon him selfe.

Amas quid cupiat scit, qd sapiat nō uidet
The

M I M I

The louer knoweth what to couete, but seeth not what to be wylle in. He coueteth without iudgement, not weyeng whether the thyng be profitable or hurte, full whiche he so coueteth.

A man is sood suspicatur uigilans, somniat

The louer dreameth vpon the thyng that he sus-
pecteth wakyng. Louers comonly sayne to them sel-
ues dremes & with sayne hope flatter themselves.
Ad calamitatem qlibet rumor ualet.

Every rumour serueth for wretchednes, that is, sad and hevy rydinges be easely blowen a broade be they never so sayne, and false & they be also sone beleued. But suche thynges as be good, ryght, and honest, are hardly beleued.

Amor extorqri haud potest, elabi potest.

Loue can not be wonge out, but fal away it may. Suche a vehement thynge is loue, that so dely and perforce thou canst not thruste it out, but by lytle and lytle it may syde away.

Ab amante lachrymis redimas iracundiam,

With teares mayst thou quenche the louers angre. If thy louer be never so angry with the, wepe, and all is well agayne. Thys aere is not vñknowen to some women.

Aperte cum est mala mulier, tum deignum est bona.

When a woman is openly euyl then is she best. As who shulde say, if there be any goodnes in a woman it is then espyed, when she openly vterereth her malice. Counterfeyted holynes (they say) is double wickednes. A woman for moste parte (sayeth Erasmus)

sa crooked and disceytfull pece, and therfore he is
h no east hurtful, whē he is opēly naught. This is not so
men voken of women, but it agreeeth vpo some men also.
hure Auarum facile capias, ubi non sis idem.

Thou mayst easly take a couetouse man, if thou be
nia not the same thy selfe. One couetouse person can not
e suc- beare another.

Amare et sapere uix deo conceditur.

To be in loue and to be wyse is scante graunted
to god. It is not one mās propertie both to loue and
also to be of a sounde mynde.

Auarus nisi cum moritur, nil recte facit.

The nygarde but when he dycth doth nothyng
well. For when he departeth the worlde, then at last
he suffereth other men to spende and vse his goodes
whiche he had hurded vp.

Astute dum celatur, se ætas indicat.

Age bewryeth it selfe, be it never so craftely hyd
and kepte in.

Auarus damno potius, q̄ sapiens dolet.

The louetouse person soroweth for losse of goods
rather then the wyse man. A wyse man veresh not
him selfe with losyng of worldly thynges. But it is
he that mourneth whiche maketh money his god.

Auaro quid mali optes? ni, vt uiuat diu.

what euyll canste thou wylle to the louetouse
man, but longe to lyue, forasmuche as he lyueth most
wretchedly.

Animo dolenti nil oportet credere.

To a sorowfull mynde men ought to gyuel no
cre-

MIMI

credence. So longe as thou art greued, trust nothing
thy selfe. For greuaunce of mynde entyseth nothyng
a ryght.

Alienū nobis, nostrum plus alijs placet.

Other mens fortune pleaseþ ve, and ours pleaseþ
slef other men moze. Roman is contented with hys
owne allotment and thynges.

Amare iuueni fructus est, crimen seni.

Loue to a yonge person is a fruite or pleasure,
but to an olde person it is a blame.

Anus cum ludit, morti delitias facit.

In olde woman vlyng daliaunce, doth nothyng
eles in effecte but delyteth death.

Amoris uulnus idem qui sanat, facit.

The selfe person maketh the wounde of loue,
which healeth the wounde, that is, if the person lo-
ued assenteth to the louer.

Ad penitendū properat, cito qui iudicat.

He hasteneth to repent hym selfe whiche iudgeth
lyghtly. Be not to rashe in iudgement. Of heady sen-
tence gyuyng, oftentymes foloweth forthynkyng.

Amicum optimæ res parant, tristes probat.

Wealth getteth frendes but aduersitie tryeth the.

**Aleator quāto in arte est melior, tanto est
nequior.**

A dyler the more conyng and better he is in hys
feate, so muche he is the worse. The more one excel-
leth in a thyng discōmendable, the leuder he is.

Arcum intensio frangit, animum remissio.

Ben-

Bendyng breaketh the bowe, but slackyng breaketh the mynde, that is, a bowe if it be bent to much, breaketh. But the powers of the mynde be increased by bendyng and contynual exercisice wheras with slackenes and ydlenes they be broken.

B Is est gratum, quod opus est, ultro si offeras.

If vna sked shou offre thy frende the thyng thac he nedeth, it is worthe double thankes. A benefycie wreted out by cravynge hathe loste a greate parte of the thanke.

Beneficium dare qui nescit, iniuste petit.

He that can no skyll to do a good turne, vnrightly clameth a good turne. He ought not to enioye any benefite of other men, that dothe good hym selfe to none.

Bonū est fugiēda aspicere alieno in malo.

It is good espyeng in another mans wo what thynges are to be fled. Learne what is to be eschued not with thyne owne harme, but take exemple at other mens euylls.

Beneficium accipere, libertatē uēdere est

To take a benefite is to sel thy lybertie. He is not his owne man, that taketh a good turne of another man.

Bona nemini hora ē, ut nō alicui scit mala

There is a good houre to no man but that the same to another is euyll.

Bis enim mori est, alterius arbitrio mori.

To dye at another mans wyll is double death.

Natu

MIMI

Naturall death is nothyng so paynfull, as is violent
death.

Beneficia plura recepit, qui scit reddere.

He receyuethe more benefites that knoweth
to require. Unthankefull persons ons knownen, haue
nomore any good turnes bestowed vpon them.

Bis peccas, cum peccanti obsequium ac-
commosas.

Thou doest twyls naught, when to him that doth
naught, thou applyest thy seruyls and obeyaunce.

Bon⁹ animus l^æsus, grauius multo irascif.

A good and gentle harte ones agreeued to muche
sorer displeased and angry.

Bona mors est homini uitæ quæ extinguit
mala.

Death whch quencheth the euyls of lyfe is good.

Beneficiū dando accepit qui digno dedit.

He by gyuyng receyuethe a benefit, whch gyueth
one to hun that is worthy of it.

Blanditia non imperio, fit dulcis Venus.

By fayre and amiable meanes is Venus made
pleasant, and noe by foyle, by compulsion and com-
maundement.

Bonus animus nunq erranti obsequiū ac-
commo dat.

A good mynde is never agreeable to him that swar-
ueþ from the pathe way of good maners.

Beneficium se dedisse qui dicit, petit.

He that telleth a man that he hath done him a good
turne

P V B L I A N I. Fol xxxiij.

turne asketh a good turne. The rehersall of a bente
tyte bestowed, is a demaunde of another in recōpense.
Cōiunctio animi maxima est cognatio.

The knytyng together of mynde is the chiefeſt
aliaunce that can be. ¶ thus.

Bnuolus anim⁹ maxima est cognatio.

A frendfull mynde is the chiefeſt aliaunce. Doubt-
les, muuall benuolence byndeth straunger, then any
knorte of bloude can byndc.

Beneficium ſæpe dare, docere est reddere.

¶ Utten to gyue a bneſytle, is to teache a man to
rendre agayne.

Bonitatis uerba imitari, maior malitia est

To counteryte the wordes of goodnes is the
greater wyckednes. He that is naught and speaketh
well is moze then naught.

Bona opinio homini tuitior pecunia est.

A good opinion is ſurer to a man then money. It
is better to haue a good fame then any ryches.

Bonū tametsi ſupprimitur, non extinguit.

The thyng that good is (as trouthe and iuſtice)
though it be ſuppreſſed and kepe vnder for a tyme,
yet it is not quēched vterly, but at leght wyl breake
out agayne.

Bis uincit qui ſe uincit in uictoria

He that can ouercome him ſelue in victory, that is
to ſay, vſe moderatly the victory, ouercometh twylle,
fyſte his enemy, ſeconde his owne mynde.

Benignus etiam dandi cauſam cogitat.

He that is libertall and free harted lokeſt not to

E.L. be ds

M I M I.

be desyred, but of hym selfe sekereth occasion to gyue;
Bis interimitur, qui suis armis perit.

He is twyse slayne that is destroyed with hys
owne weapons.

Bene dormit qui nō sētit q̄ male dormiat.

He sleepeth well that fealeth not howe euyll he
leapeth, when the fealyng of worldly euyl is away,
there is no euyll.

Bonorum crimen est officiosus miser.

A vertuouse person in misery is the blame of good
thynges, as who shulde say, vertue is blamed when
vertuouse men be afflicted and troubled. If he that
lyuet well fall into misery, Ico wyl they say ye may
se howe these geare spedē.

Bona fama intenebris proprium splendos-
tem obtinet.

A good fame euen in darkenes loseth not her due
beuty and renoume.

Bene cogitata, si excidunt, non occidunt.

Good deuises though for a tyme they fall out of
memor yet they fall not cleane away for euer.

Bene perdit nūmos, iudici cū dat nocens.

He loseth well money whiche beyng taken in a
tryppe gryueth to the iudge or ruler some rewarde
for his sauagarde.

Bonis nocet, q̄sq̄s pepercerit malis.

He hurketh the good, whiche spareth the badde.

Bono iustitie, proxima est seueritas.

To the good thyng of justice rigour is nexte, that
is to say, the rygour of the lawe whiche is an euyll
thyng

P V B L I A N I. Fol. xxxiiij.

thyng is so nere vnto iustice whiche is a good thyng
that oftentimes the one is taken for the other.

Bonū apud uitum cito moritur iracundia.
with a good man angre sone dyeth.

Bona turpitudo est, quæ periculū indicat.
It is a good dishonestie that bewrayeth daunger.

Bona comparat præsidia miseri cordia.

Mercy getteth good defences or garrisons. who
so hath a pitifull eye, can not but prosper.

Bonarum rerum consuetudo pessima est.

Accustomablenes of pleasaunce thynges is worst
of all. Nothing is sweete but waxeth lothsome if it be
contynually vsed.

Beneficiū dignis ubi das, omnes obligas.

when thou doest good to the worthy thou vny-
dest all. For it is not bestowed vpon the person, but
vpon vertue.

CRUDELIS IN RE ADUERSA EST OBIURGATIO

In aduersitie it is crueltie to chyde thy frēde
when he shulde be comforted.

CAUENDI NULLA EST DIMITTENDA OCCASIO.

No occasion of takyng hede is to be let passe.

CUI SĒPĒ DEDERIS, UBI NEGAS, RAPERE IPERAS

Ones deny one to whom thou hast alwayes gyue
and thou inforcest that person to plucke from the.

CRUDELE MEDICŪ INTEMPERANS AĒGER FACIT.

The mystempurate and vntruly sycke man ma-
keth the phisicien to exerce se cruell medicynes.

CUIUS MORTĒ AMICI EXPECTĀT, UITĀ ODERĀT.

E.ij. whose

M I M I

Whose death a mans frendes do loke for, his lyfe
They hate. wherfore put not thy selfe in trusse with
Suche frendes.

Cum inimico nemo in gratiam cito redit.

With hys enemy noman that wyle is returneth
Lyghely without good deliberation into frendshyp
And familiaritie agayne.

Citius uenit periculum, cum contemnitur.

Taunger cometh the soner when it is not past on.

Casta ad uirū matrona parendo imperat.

A chaste woman with her husbande, by obereng,
Buleth.

Cito ignominia fit superbi gloria.

The glory of the proude person answ verommeth
His reproche. Infamy alwayes ensueth arrogancy.

Consilio melius uincas, q̄ iracundia.

Theu shalte better ouercome by good advise th̄
By fury.

Cuius dolori remedium est pacientia.

To all maner of sorowe pacience is a remedy.

Contemni est leuius q̄ stultitia percuti.

It is lesse hurt to be despysed for vertue, then to
Be stryken with sclv.

Cum uitia prosunt, peccat qui recte facit.

In hem vices be unpunyshed yes and also red ar-
ded, then he that doth well is taken for an offender.

Comes facundus in uia pro uehiculo est.

A pleasant companion to talke with by the way
Was good as a chariot.

Cito

Cito improborū læta in perniciem cadūt
 The mythes of wycked persons do lone turns
 vnto destruction.

Crimen relinquit uitæ, qui mortē appetit.
 He that couereth death, accuseth lyfe, and sole-
 ueth a blame vnto it, whiche is not to be blamed.

Cui plus licet q̄ par est, plus uult q̄ licet.
 He that hathe more authoritie then he ought to
 haue, wyl also do more then he hath authoritie to do.
 This sentence is very pretie, and it agreeeth (sayeth
 Erasmus) opon tyrauntes and women.

**Cui nusq̄ domus est, sine sepulchro est mor-
 tuus.**

He that no where hath abydynge place (as a bani-
 shed man or suche other) is as a deade man without
 a traue. Banishment is in effecte a ciuile death.

Cito ad naturam facta redierint suam.

Counterfeyted thynges wyll lone retouerne agayn
 to theyr kynde.

Discipulus est prioris posterior dies.
 The day folo wyng is the scholer of the day
 that goeth before. By dayly experiance of
 thynges we must growe wyser and wyser.

Dānare est obiurgare, cū auxilio est opus.
 When thy frende nedeth helpe, then to chyde him
 is to hurte him. Fyrdre therfore helpe him out of hys
 misery.

Diu apparandū est bellū, ut uincas, celeri⁹
 warre is longe to be prepared that thou mayste
Elij. ouer

M I M I

overcome the soner. Such as be ouer hasty in setting on, come the slouier to the ende.

Dixeris maledicta cuncta, cum ingratum hominem dixeris.

Thou shalte haue spoken al reproches, when thou callest a man a choyse. Surely choyz shnes contyneth in it all vices.

De inimico ne loquare malum si cogites.

If thy enemy speake no euyll if thou thyngest it.
If thou caste to do him a displeasure speake it not.

Deliberare utilia, mora est tutissima.

To take aduiselement vpon thynges profitable, is a moste sure delay.

Dolor decrescit, ubi quo crescat non habet

Sorow abateth when it can no longer increase.
when the euyll is at the hyghest, then muste it nedes growe easyar.

Dedicere flere fœminam, est mendaciū.

A woman to forget to wepe is a thyng feyned,
that is to say impossible.

Discordia fit charior concordia.

By discorde is concorde made the dearer and surer. For as Therence sayeth. The falling out of louers, is a renuaunce of loue.

Deliberandum est diu, quod statuendum est semel.

The thyng wherof thou must but ones determinye,
as of mariage or any other earnest mater, thou ough test to take a good and longe b̄reath, ere thou aduen-
ture vpon it.

Dificilē oportet aurē habere ad crimina.

Thou oughest to haue no ready care to occasions,
Beleue not euery man that impecheth another.

Dum uita grata est , mortis cōditio opti-
ma est.

Whyle lyfe is pleasaunt , the state, condicion or
bargayne of death is best, that is to say, it is then best
medlyng with death.

Damnū appellādū est, cū mala fama lucrū.

Gaynes with an euyll name is dāmage and losse
Ducis in consilio posita est uirtus militum

In the wyldeome of the captayne resteth þ streghþ
of the souldeours.

Dies quod donat, timeas, cito raptū uenit

The thyng that a day gyeueth (beware) a day com-
meth anoon to plucke it awaie agayne. A man may
sumtyme haue a day to be auauised in, but agayne
it is good to feare least a daye come and swepe all a-
way agayne.

Dimissum quod nescitur, non amittitur.

A thyng forgone that is not myssed is not losse.
It is rō losse that thou fealest not.

E Tiam innocentes cogit mētiri dolor.

Payne forceth euen the gyltless to lye.
Etiam peccato recte præstatur fides.

Euen unto synne fidelitie and trouth is wel per-
formed. Faythe is so hyghly to be kepte that euen in
euyll thynges otherwhyles yea and to Turkes it
ought to be obserued.

E,iiiij. Etiam

M I M I

Etiam celeritas in desiderio mora est.

In a feruent desyre spede is couied a tariaunce,
Ex uitio alterius sapiens emendat suum.

By the faulfe of another, the wylle man menteth hys.

Et deest et superest miseris cogitatio.

To the miserable and wretched persons consideracion both lacketh (bycause they espye no remedy) and also abouideceth, bycause they perceyue what they shulde haue done but it is to late.

Etiam obliuisci quod scis, interdū expedit.

Euen to forget the thyng thou knowest, otherwhyles is expedient.

Ex hominum quæstu facta fortuna est dea

Out of mens gaynes rose fortune to be a goddesse. The inordinate desyre of lucie caused that fortune amonges the Panymys was thought to haue bene a goddesse in that she fauoured theyz desyres.

Effugere cupiditatem, regnū est uincere.

To tame thyne owne lust is to conquer a kyngdom.

Etiam qui faciunt, odio habent iniuriam.

Euen the very wronge doers, hate wronge.

Eripere telum, non dare irato decet.

It becommeth to plucke awaie, and not to gyue weapon to the angry body. Angre (sayeth Horace) is a shorte frensy.

Etiam capillus unus habet umbrā suam.

Euen one heare of the head hath a shadowe, that is, there is no thyng so simple, but can do sumwhat.

Eheu

Eheu q̄ miserū est, fieri metuendo senem.

Blache howe w̄rched a thypng is it with fearyng
to ware aged.

Etiam hosti est æquus, qui habet in cōsilio
fidem.

He is indifferent to hys very foe, that in hys ad-
uise takyng haile fayth and trouth in his harte and
before his eyen.

¶ Est honesta turpitudo pro bona causa
mori.

It is an honest shame to dye for a good quarell.
Excelsis multo facilius casus nocet.

Unto them that be aloste and in hygh place doth
a fall hurte muche soner.

F Idem qui perdit, quo se seruet in res-
liquum?

He that loseth his honesty & credite, wherby shall
he afterwarde helpe him selfe?

Fortuna cum blanditur, captatum uenit.
when fortune flattereth, she cometh to catche the.
Fortune is then chieflly to be suspected whē she most
laugheth.

Fortunam citius reperias, q̄ retineas.

Thou maȳs soner fynde fortune then reteine her.
It is a greater maistry to kepe that thou hast gotten
then to get.

Formosa facies muta cōmendatio est.

Beautyfull face is a dombe or speacheles leityng
E.v. out

M I M I

out. Fayre persons be fauoured without spekyng.
Frustra rogatur, qui misereri non potest.

He is besought in bayne, which can haue no ppytie.
what nedeth to be suster to hym, that with no prayer
can be bowed.

Fraus est accipere qđ non possis reddere.

It is deceite to take that thou canst not requyte,
namely one wayes or other, as by seruice, by gyuing
as geod a chyng, by counsayle and so forth.

Fortuna nimium quem fouet, stultū facit.

whom fortune ouermuche cockereth, she maketh
a sole. with greate felicitie is for moste parte coupled
soly and ppyde.

Fatetur facinus is, qui iudicium fugit.

who fleeth to be iudged graūteth his wickednes.
Fœlix improbitas optimorūest calamitas

Happy leudnes is the wretchednes of good men,
that is to say, when so euer fortune fauoureth leude
persons, then be the moste vertuouse and beste men
in euyll case.

Feras non culpes, quod uitare non potest.

Suffre, blame not, that can not be eschued.

Futura pugnant, ut se superari sinant.

The euylls to come do stryue to the intent they
moughst suffre them selues to be ouercome. As who
chulde say, the euylls to come do so seme to hange ouer
our heade, that yet they may with wyldeome be vain-
quished and eschued.

Furor fit læsa sæpius patientia.

Pacience ofteñ hurte becometh a fury, pacient
bodyes

P V B L I A N I . F o l . x x x v i i .

bodyes if they be ofte styred, at laste rage muche
sorer, bycause it is longe ere they be moued.

Fidem qui perdit, nil potest ultra perdere.
who loseth his credēce, can lose naughe beyonde it.

Facilitas animi ad partem stulticiæ rapit.

Easynes of mynde plucketh a man to the parte
of folly. Gentle and pliable hartes be sone entysed to
folly.

Fides ut anima, unde abit, nūq̄ eo redit.

Credite, euē as a mans lyfe, doth never returne
thither agayne from whence it departed. As lyfe ones
lostē never retourneth, so if a man oncs lose hys cre-
dence he shall never get it agayne.

Fidem nemo unq̄ perdit, nisi qui nō habet

Fayth no man euer loseth, but he which in dede
never had it, though outwardly he appeared never
so faythfull.

Fortuna obesse nulli contenta est semel.

Fortune is not contented to hurte a man ones.
Whē fortune begynneth ones to loure vpo one, she is
not sufficed to do hym one displeasure but heapeþ
dispicasure vpon displeasure.

Fulmen est ubi cum potestate habitat ira-
cundia.

Angre where it lodgeth with power, is euē a
lyghtnyng and thundryng, as who sayeth, when the
myghty man is angry, he playeth the deuyll.

Frustra, cum ad senectam uentum est, repe-
tes adolescentiam.

when

MIMI

When thou comest oncs to age, thou shalte clayme Fru-
againe youth in vayne. Let therfore age medle with
matters mete for age.

Falsū maledictū maleuolum mendaciū est.

A false reproche and vppraydysing, is a maliciouse
leasyng.

**Fœminæ naturam regere, desperare est
omnium.**

To rule a womans nature is the dispayre of all
men, that is to wete, every man despayre to do it, is
is a thyng so harde.

Fer difficilia, ut facilia leuius feras.

Beare harde thynges that thou mayst bear easly
thynges the lyghter.

Fortuna nulii plus q̄ consilium ualet.

Fortune is to no man more of strenght then is
counleyle, that is to say. wylidome dothe more then
ryches.

Fortuna uitrea est, quæ cū splēdet, frāgit.

Fortune is vypkle as glasse, when she glystreteth,
she breaketh.

Feras quod lādit, ut quod prodest pferas

Beare incommodye, to the incenſt thou mayſte
carp away comodicie.

Facit gratum fortuna quam nemo uidet.

Fortune (that is to say w. arthe, ryches, proſpe-
riuſ) whiche no man leeth makeſt the owner accep-
tale and beloued. As who ſhulde lay, if thy wealth
be eſſped, thou ſhalte be enuied. Dissemble therfore
thy leuitie.

Fru-

Frugalitas miseria est rumoris boni.

Frugality, that is to say, homely and temperate living is a misery of a good rumour, as who shulde say, though it be (namely to the wold) a misery, yet is the name good and honest.

Graue præiudicium est, quod iudicium non habet.

That is a greuouse preiudice or foreiudgement, which hath no iudgement. He calleth here a foreiudgement, when a man of power suppreseth and dampneth a man before he be iudged by the lawe.

Grauissima est probi hominis iracundia.

The displeasure of a good man is most hevp.

Grauis animi pœna est, quem post factum pœnitet.

The punyshment and Payne of mynde is greate of that person whiche repenteþ hym after he hath done a mys.

Grauis animus dubiā nō habet sententiā.

A graue & sad mynde hath no waerlyng sentence.

Graue est malum omne quod sub aspectu latet.

Euery euyll is greuouse whiche lyeth hyd vnder a vysour, that is to saye, whiche is cloaked vnder the outwarde appearaunce of goodnes.

Grauius nocet quodcūq; in exptū accidit.

What so euer happeneth vnassisted greueth the sover

Grauior inimicus, qui latet sub pectore.

Moze

MIMI

Moore greuouse is the enemy that lurketh vnder
the brest, which is, thy viciouse affection and luste of
els he to whom thou openest the secrete of thy hart
and takest hym for thy best frende, and he is in dede
thy enemy.

Grauissimum est imperium consuetudinis.

Mooste greuouse is the impire or rule of custome.
Custome practiseth euē a certayne tyranny amon-
ges vs, in so muche that the mooste folyshe thynges of
all, if they ones growe into an vse, can not be pluc-
ked away.

**Graue crimen etiam cum dictum est leuis-
ter, nocet.**

Mooste greuouse and heynouse cryme (as for exemplē
to be called a traytour or heretyque) though it be but
lyghtly spoken, yet hurteth and is daungerouse to
him that is so called, euē bycause of the hatefulnes
of the cryme.

Heu q̄ difficile est gloriæ custodia?
Ah, howe harde a thyng is the defence of a
mans renoume or fame.

Homo extra corpus est suum, cū irascitur.

Moan is out of his owne body when he is angry.

Heu q̄ est timendus, qui mori tutū putat?

Oh, howe muche is he to be feared that counte it
a sauftry to dye? He that despyseth death is muche to
be feared, forasmuche as, whosoeuer is a despysler of
his owne lyfe, is as it were lord of another mans.

Homo qui in homine calamitoso est misericors, meminit sui.

The

The man that is pitifull on a miserable person, remembreth himselfe. For he vnderstādeth that himselfe may haue nede of helpe.

Habet in aduersis auxilia, qui in secundis commodat.

He is holpen in aduersitie, whiche lendeth in prosperitie.

Heu q̄ miserum est lædi ab illo, de quo nō possis queri.

Oh howe miserable a thyngē is it, to be herte of him, vpon whom thou canste not cumplayne.

Hominē experiri multa, paupertas iubet.

Pouerite d̄ryueth a man to assay many thynges. Heu dolor q̄ miser est, qui in tormento uocem non habet.

Oh howe miserable is that mans sorowe whiche in torment, dare not vter his voyce. Men, whiche, whyle they are racked, beaten, and tormented dare not or can not be suffered to speake the trouth, are in moste greuouse state.

Heu q̄ pœnitenda incurruunt homines uiuendo diu.

Oh into howe miserable thynges and full of repentaunce do men run by lyuyng longe? In a longe lyfe, do many thynges happen, that a man wolde not haue.

Habet suum uenenum blanda oratio.

Sayze speache hath his vnyme. Eloquence lyeth in awayte of men and is as it were a sugred porson.

Homo

MIMI

Homo toties morit, quoties amittit suos.

A man so ofte dyeth, as he loseth hys chyldren.
Surely the losse of a mans chyldren is euen a spycie
of death vnto him.

**Homo semper in sese aliud fert, in alterum
aliud cogitat.**

A man euer beareth one thyng towarde him selfe,
and thyngketh another towarde another man. There
is no man but dissembleth otherwhyles.

Honestus rumor alterum est patrimoniu.

An honest fame to a man, is as good as patrimony
or inheritaunce.

Homo nescit, si dolore fortunam inuenit.

A man knoweth not if he fyndeth fortune that is to
say the goodes of the wold with sorowe and payne.

Honeste seruit, qui succumbit tempori.

He honestly serueth that stouperth to the tyme,
that is to say, it is honesty for a man to fashyon hym
selfe to the tyme and to gyue place vnto fortune for
a season.

Homo uitæ commodatus, non donatus est

Man is lent vnto lyfe and not gyuen. As who
shulde saye, lyfe is graunted but for a tyme, and in
suche wyle, as he that lent it, may lawfully requyze it
agayne when him lusteth.

Hæredem scire, utilius est q̄ quærere.

Better it is for a man to knowe his heire, then
to seke his heire. He knoweth his heire, that getteth
him chyldren of his owne, to inherue after him. But
he seketh him an heire, that despyleth to be maried.

or which regardeth not his owne chyldren, but pre-
ferreth straungers.

Hæredis fletus sub persona risus est.

The heyses mourning is vnder a visour a laugh-
yng. He be walleth the death of his testatour or aun-
testatour in ouerde semblaunce but inwardly he
laugheth. Euē as game players in a playe or disgyp-
syng play the partes and take vpon them the persons
of kynges of quenes & of other states, but inwardly
they be not so in dede: so heyses and executours make
as though they wepte, but in dede they laughe.

Habent locum maledicti crebræ nuptiæ.

Often mariages be reprooued.

Inferior horret, quicquid peccat su-
perior.

what so euer the ruler dothe amysse, the subiecte
chynketh for it and feleth the smarte. This is accor-
dyng to the sayeng of Horace. Quicquid delirant reges
Plectuntur Achivi.

Inimicū ulcisci, uitam accipere est alterā.

A man to reuenge him of his enemie is euen lyfe
vnto him and meate and dyncke.

Id agas, ne quis tuo te merito oderit.

Do so, that noman hate the for thyne owne de-
seruynge.

Inuitum cum ritineas, exire incitas.

when thou reteynest the euylwyllyng, thou allas-
test him to departe.

Inginuitatem laedis, cum indignum rogas.

F. J.

Thou

MIMI

Thou hurtest generositie, by intreating the vns
worthy.

In nullū auarus bonus est, in se pessimus.

The couetouse snugge is good to none, and worst
to him selfe.

In opī beneficiū bis dat, qui dat celeriter.

To the nedī he gyueth a double benefite, that
gyueth quickly.

Instructa inopia est, in diuinijs cupiditas.

Couetousnes in abounding, is as v̄ ho shulde
say, a furnyshed or well stozed pouertie.

Inuitat culpam, qui peccatum præterit.

He sturreth men to synne, that wynketh at synne.

Iucundū nihil ē, nisi quod reficit uarietas.

Nothyng is swete, onles it be interlased with
sundrynes. Shyfēe & chaunge of thynges refreſheth
wonderfully the lothsome appetye of man.

Ingenuitas non recipit contumeliam.

A gentle nature can take no reproche.

Impune peccat, cum quis peccat ratius.

when a man offendeth but very scoldome, he is the
more worthy to escape punyshement.

Ingratus unus miseris omnibus nocet.

One vnykynde person maketh all other scly soules
to fare the worse.

In miseri uita nulla contumelia est.

In the lyke of a wretche is no sclander. wretches
and euill persone be not for the moste parte mistrea-
porzed nor sclaundered.

Inos

Inopiae desunt parua, auaritiæ omnia.

þouertie lacketh small thynges but couetise lacketh all thynges. The pore man is holpen with a lytle, but no thyng wyl satisfie and content the couetousse body.

Ita amicum habeas, posse ut fieri inimicū putes.

So take thy frende that thou thynke he may be made thyne enemic. Loue as thou shuldest in tyme comyng hate. So truste thy frende, that if he become thyne enemic, he shalbe hable to do the no great displeasure.

Inuidiam ferre, aut fortis aut felix potest.

Eyther the wealthy, or the hardy is hable to susteyne enuy. The wealthy and fortunate persons regarde not the disdayne of other, and the hardy and couragiose mynde despysle the disdaininges of other.

In amore mendax semper iracundia.

In loue angre is a lyer. The angry louer performeth no thyng that he thretneth. For one false teare of his lady wyl quenche all his proude wozdes.

Inuidia tacite, sed minute irascitur.

Enuy, that is to say, the enuioule person chafeth and is angry closely without biterynge hys mynde, wately and stilly, but yet lyghtly that is to saye for lyght and trytynge matres.

Iratum breuiter uites, inimicum diu.

Shun the angry person a lytle, but shun thyne enemic longe.

Inuiriæ remedium est obliuio.

ff. n. The

MIMI

The remedy of wronges is forgetfulnes.
Iracundiam qui uincit, hostem superat
maximum.

**He that vaynquisheth angre, vaynquisheth a pas-
seng greate enemie.**

**In malis sperare bonum, nisi innocens ne-
mo solet.**

**In trouble none is wont to hope well but the vni-
gilty person.**

In uindicādo criminosa est celeritas.

**In reuengyng, quickenes is full of blame. Some
rede (in iudicando) in iudgynge. Douteles to be he ady
eyther in iudgynge or reuengyng is not commendable.**
Inimicum quis humilem docti est metuere

**It is the propertie of a wyle & well taught man
to feare his enemie though he be but of lowe degré.**

In calamitoso risus etiam iniuria est.

**In a miserable and infortunate person euer laugh-
yng is an iniury, that is to say, he thynketh him selfe
touched and mocked, if he seeth one but laugh.**

Iudex damnatur, cum nocens absoluitur.

**The iudge is condemned, when the gylty is ac-
quit. The iudge that acquiteth the offendour, damp-
neth him selfe of vnyghtfulnes.**

**Ignoscere humanum, ubi pudet cui ignos-
citur.**

**It is good humanistic to forgyue, where the party
forgyuen, reuenteeth, and is a shamed of his faulthe.**

In rebus dubijs plurimi est audacia,

P V B L I A N I . F o l . x l i i j .

In thynges doutful, boldnes is very muche worth.
Illo nocens se damnat, quo peccat die.

The same day that the gylty offendeth, he dam-
neth him selfe. There is no sozer iudge then a mans
owne conscience accordyng to the latyne prouerbe.
Conscientia mille testes, that is to say. The cōscience stan-
deth for a thousande wytnesses.

Ita crede amico, ne sit inimico locus.

So truste thy frende that thou be not in daunger
of him if he turne to be thyne enemie.

Iratus etiam facinus consilium putat.

The angry man cōteth mischief counsayle. when
a body is angry he iudgeth a leude dede to be well
and wylly done. Or ye may interprete it also thys
wayes. The angry man cōteth counsayle mischief,
that is to say, when he is well cōsayled of his frende
he thynketh him selfe harmed.

Improbe Neptunum accusat, qui iterum
naufragium facit.

He that the seconde tyme is in daunger of drou-
nyng and suffreth shypwake, wyckedly blameth
god. Neptune was of the panyms supposed to be the
god of the see.

Loco ignominiae est apud indignum
dignitas.

worthynes in an vnworthy person is in place of
a reproche. worship or honour cōmited to him that
is not worthy to haue it, doth not cōmende him. but
f.ii. rather

M I M I

rather disworshyp him.

Laus ubi noua oritur, etiā uetus admittit.

where newe prayle spryngeth, there also the olde
is allowed. when a man doth agayne the seconde tyme
well, he maketh that men beleue hys formar name
and prayse the better.

Læso, doloris remedium, inimici dolor.

To a person greted, the grefe of his enemie is a
remedy of his greuaunce. He that can beweake him
selfe of his enemy, fealeth his owne harme the lesse.

Leuis est fortuna, cito reposcit quæ dedit.

Lyght and inconstant is fortune, for the anong
claymeth agayne that she gaue.

Lex uniuersi est, quæ iubet nasci et mori.

Suche is the lawe, state, & condicion of al thinges
uniuersally that it comauandeth the same to be borne
and to dye.

Lucrū sine damno alterius fieri nō potest.

Gaynes without the losse of another can not be
had. Thys sentence agreeith with that before. Dives
aut iniquus est aut iniqui haeres. The ryche man is either
wicked hym selfe, or a wicked mans heire.

Lasciuia et laus nunq̄ habent concordia.

Wyottouse lyuyng and prayse, can not be coupled
togther.

Legem nocens ueretur, fortunā innocens.

The gylty feareth the lawe, the vngylty fortune.
The innocent and harmeles person, although he fea-
reth not the lawes, as the euyl doct and gyltie doth,
yet he feareth fortune whiche otherwhiles oppresseth
the gylties.

Luxu-

Luxuriæ desūt multa, auaritiæ omnia.

Ryottouse lyuyng or prodigalitie wanteth much,
but the couetouse mynde lacketh all chynges. For as
Iuuenal sayeth. *Crescit amor nūni quantum ipsa pecunia
crescit.*

MAlignos fieri maxime ingrati docēs.
Unthākefull persons teache men most of al
to be vnykynde harde and vnyliberall. Chur-
lyshe natures and ingrate, make liberal and kynde
persons to be the harder.

Multis minatur, qui uni facit iniuriam.

He threteneth many that doth wronge to one. All
loke for iniury at his hande, that doth iniury to one.

Mora omnis odio est, sed facit sapientiā.

Euery tariaunce is hateful, but yet it maketh wys-
dome. Leyser and tracie of tyme gendereth prudēce,
Leyser maketh that we do no thyng rashly.

Mala causa est quæ requirit misericordiā.

It is an euyll cause that asketh ptyie. Innocency
and vngyltynes nedeth not mercy.

Mori est felicis, anteq̄ mortem inuocet.

It is an happy mās lot, to dye afore he desyre death.
They that wylshe them selues deade be in misery.

Miserū est tacere cogi, quod cupias loqui.

It is a Payne to be compelled nor to speake the
thyng that thou woldest couet to vtter.

Miserrima est fortuna quæ inimico caret.

Moste miserable is that state whiche lacketh an
enemy. Wealth and felicitie sturreth vp hatred and

M I M I

envy. wherfore whom noman enuieth, he must nedes
be moste miserable.

Malus est uocand⁹ qui sua causa est bonus

He is worthy to be called an euyll person, that is
good for his owne cause and aduaantage only.

Malus ubi bonū se simulat, tunc ē pessim⁹.

The naughty person, when he maketh him selfe
good, is then worste.

Metus cū uenit, rarum habet somn⁹ locū,
when feare cometh, sleape hath seldom place.

Mori necesse est, sed non quoties uolueris

Thou must dye, but not when so euer thou wylte.

Male geritur, quicqd geritur fortunæ fide.

It is euyll done, what so euer is done throughe
truste of fortune.

**Mortuo qui mittit munus, nil dat illi, adi-
mit sibi.**

He that sendeth a gyfte to the deade gyueth no-
thyng to him, but taketh from hym selfe. Amonges
the Panymys they made sacrifices for the deade.

Minus est q̄ seruus, dñs qui seruos timet.

The mayster that feareth hys seruauntes, is in
worse case then a seruaunt.

Magis hæres fidus nascitur q̄ scribitur.

A trusty executeour or heypze is rather borne then
wryten. There is more trust in a mans owne bloude,
then in a straunger vnto him. The straunger that is
not of thy bloude flattereth the, that thou mayste
make hym thyne heyz after the of that thou haste.
This is ment agaynst them whiche defrauding theyz
owne

P V B L I A N I Fol. xlvi.

owne naturall hynsfolke for euery tryflying displea-
sure, gyue away thei goodes vnto straungers.

Malo in consilio fœminæ uincunt uiros.

In a shreude counsayle women passe men. A wo-
mans aunsware(they say) is neuer to seke.

Mala est uoluptas alienis assuescere.

It is an euyll pleasure a man to accustome hym
selfe with other mens thynges.

Magno cū periculo custoditur, quod mul-
tis placet.

with greate peryllis that kepte, whiche pleaseth
many.

Mala est medicina, ubi aliqd naturæ perit.

It is a shreude medecine, where any thyng of na-
ture perysheth.

Malæ naturæ nunq̄ doctrina indigent.

Euyll natures nede neuer any teachyng. Naugh-
tynes is learned alone without a scholemayster.

Miseriam nescire, est sine periculo uiuere.

To lyue without daunger is as who shulde say, a
man to knowe no mystery. who so lyueth without pe-
ryll lyueth happely. A sure and saufe lyfe, though it
be but lowe and base yet it is moste happy.

Male uiuunt, qui se sēper uicturos putant.

They lyue naught, that thynke to lyue euer.

Maledictum interpretando facies acrius.

By qualifieng an euyl tale or sclauder, thou shalte
make it worse.

Male secum agit æger, medicum qui hære
dem facit,

F.v.

M I M I

That sycke person dothe starke naught for hym
selfe, that maketh his phisician his executour. For he
prouoketh hym to kyll him.

Minus decipitur, cui negatur celeriter.

He is les deceyued, that is quickeley denyed. when
a man is redely denied of his sute, he loseth les laboz.
Mutat se bonitas, quum irites iniuria.

Goodnes chaungeþ it selfe when thou sturrest it
with iniury. As who shulde say, good men be made
euill and vngentle when they be chafed.

Mulier quum sola cogitat, male cogitat.

The woman, when she thynketh and studieth a
lone, thynketh euill. women comonly study shreude-
nesse when they be alone.

Malefacere qui uult, nusq; nō causā inuenit

He that wyll do myschief, cyndeth every where
occasion therunto. Cuyl disposed persons can fone de-
uise mater to worke vpon, and to vicer theyr malice.

Maleuolus semper sua natura uescitur.

The euylwyld and myschewouse person feadeth
vpon his owne nature, for though he be not hyzed of
other to do mischief, yet loueþ he to do it euen for
the satisfying and fedyng of hys owne nature. So
that he delyketh and feadeth his owne nature when
he occupyeth hym selfe aboue vnhappynes.

Multos timere debet, quem multi timent.

He ought to feare many, whom many do feare.

Male imperādo summū imperiū amittitur

By cuylrulyng a ryght great rule or empreze is lost
Mulier q; nubet multis, multis non placet.

The

P V B L I A N I . Fol . x l v i .

The Woman that weddeth her selfe to many,
can not please many.

Malum consiliū est, qđ mutari non potest.

It is an euyl cōsaille that can not be chaunged.

Nihil agere, sēper infelici est optimū.
It is euer best for an vnlucky person, to do
nothyng.

Nil peccēt oculi, si animus oculis imperet.

The eyen shulde nothyng offendre, if the mynde
wolde rule the eyen. we blamē our eyen, as thoughē
they ministred the occasion of euyll lustes. But the
mynde is in blame, which ruleth not the eyes.

Nil propriū ducas, quod mutari possiet.

Count nothing thyne owne, that may be chaunged.

Non cito perit ruina, qui ruinā prætimet.

He periysheth not sone by fall, that before feareth
a fall.

Nescis quid optes aut quid fugias, ita lu-
dit dies.

Thou knowest not what to desyre or what to
flee, by me so mocketh vs. Hiche is the chaunge and
rechaunge of the worlde, that ofte tymes that a man
thought best, he shall fynde worst for him, contrary-
wrse the worst, best.

Nunq̄ periculum sine periculo uincitur.

Peryll is neuer overcome without peryll

Nulla tam bona est fortuna, de qua nil pos-
sis queri.

There is no fortune so good wherof a man can
not complayne.

Rus-

M I M I

Nusq melius morimur homines, q ubi libe
ter uiximus.

we neuer dye better, then when we haue lyued
gladly.

Negandi causa auaro nusq deficit.

The couetouse wretche neuer is to leke of some
pretence or other to denye a man. He that gyueth not
gladly, euer syndeth some cause why he shulde not
gyue.

Nimium altercando ueritas amittitur.

with ouermuche steyuyng the crouth is loste. By
moderate disputacions the trouth is boulsted out, but
by immoderate braulynge it is loste.

O **V**ita misero longa, felici breuis.

O **W**lyfe, longe to the miserable person but
shorte to the fortunate. The vnhappy persons
are wery of theyz lyfe but they that be well at ease,
thynke theyz tyme shorte.

P **A**rs beneficij, quod petitur est, bene si
negas.

It is a pece of a good turne, when a man pretely
deny the thyng that is askeid. Some gyue with suche
an euyll wyll that they lose theyz thanke. Agayne
some can so properly denye a man, that they deserue
as muche thanke as the other.

Q **V**otidie dānatur, qui semper timet.

Q **H**e is dayly condemned, whiche alwyses
feareth. There is no sozer damnacion, then
the dome of a mans owne conscience.

Duo

P V B L I A N I . F o l . x l v i s .

Quotidie est deterior posterior dies.

Euermore is the day folowing worse. The world
is daily worse and worse.

R Idiculum est, odio nocentis perdere
innocentiam.

It is greate foly for the hatred of the gyly to
lose thyne owne vngyltynes. He that wyl lose hys
owne innocencyp by comytyng any cryme, for hate he
beareth unto some naughty body, is worse thā mad.

S Tultum est timere, quod uitari non
potest.

It is folyshnes to feare that can not be eschued.
Se denegare patriæ, exilium est pati.

To deny thy selfe unto thyne owne countrey is
to suffre banyshment. He that wyl not be conuersant
in the comon weale is wyllyngly a banished man.

T Imidus uocat se cautum, parcum -
sordidus.

The cowarde calleth hym selfe a ware felowe,
and the nyggarde a sparer.

T Am deest auaro qđ habet qđ nō habet.

The couetouse man as well wanteth that he
hath, as that he hath not. He vseth nomore his owne
then he doth other mēs goodes. So he lacketh them
both a lyke.

V Eterem ferendo iniuriam, inuitas
nouam.

By sufferyng olde wronge, thou prouokest newe.

LONDINI EXCVSVS
EST HIC LIBELLVS IN
AEDIBVS M. RICHARDI
TAVERNERI PER RI-
CHARDVM BANKES
TYPOGRAPHVM
ET CIVEM
LOND-
NEN
SEM

CVM PRIVILEGIO AD
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